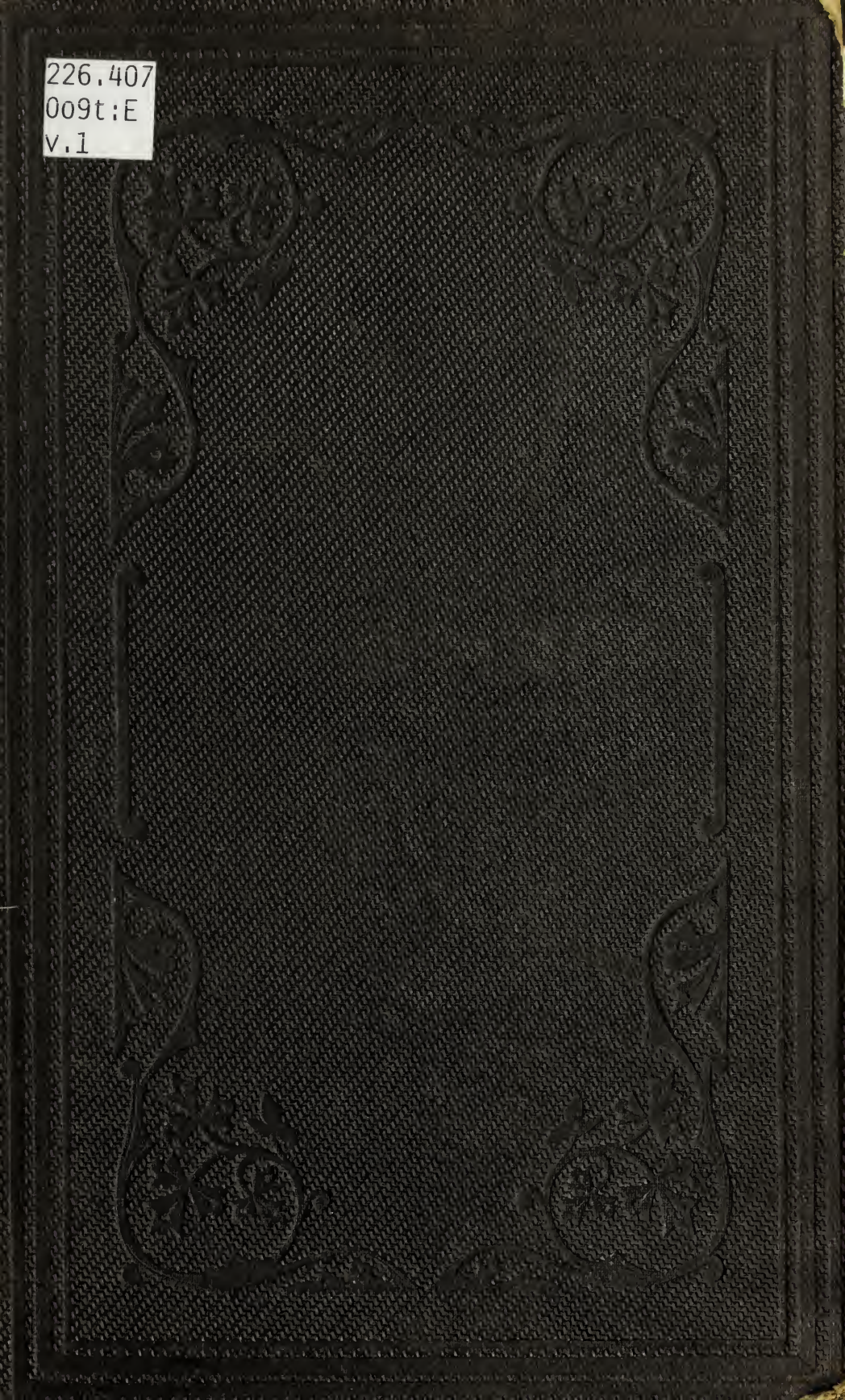
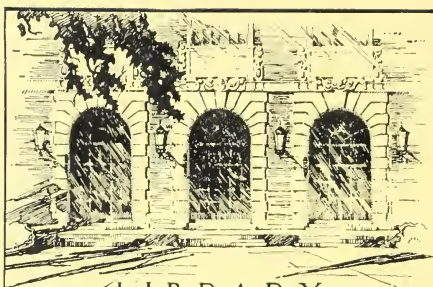


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NOTICE TO SUBSCRIBERS.

MESSRS CLARK deeply regret, that on account of the ill health of the Translator, they have been unable to publish at this time the third Volume of Lange on St Matthew (which Volume will also embrace the Commentary on St Mark); but they trust that their Subscribers will be gratified with Oosterzee on St Luke, which forms part of Lange's Series.

Their arrangements provide for the publication of Lange on St Matthew and St Mark in the Second Issue for this year, along with Dorner, Division II., Volume II., and they hope to have the Second Issue ready much earlier in the year than usual.

Messrs Clark would invite attention to the classified list of their publications at end of this volume.

Edinburgh, *May* 1862.



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MDCCCLXII.

THEOLOGICAL AND HOMILETICAL COMMENTARY

ON THE

GOSPEL OF ST LUKE.

SPECIALLY DESIGNED AND ADAPTED FOR THE USE OF MINISTERS
AND STUDENTS.

FROM THE GERMAN OF

J. J. VAN OOSTERZEE, D.D.

EDITED BY

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PROFESSOR OF DIVINITY IN THE UNIVERSITY OF BONN.

TRANSLATED BY

SOPHIA TAYLOR.

VOLUME I.

EDINBURGH:

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PREFACE.

IT was at the commencement of last year that my revered friend Dr Lange communicated to me the plan of his Theological and Homiletical Commentary, and, at the same time, expressed the wish, which surprised as much as it honoured me, that I should take part with him in this work, by furnishing a Commentary on one of the Gospels. It will not seem surprising that I did not give my consent to this proposal till after much delay. When I considered, on the one hand, my numerous professional engagements and other occupations; on the other, the measure of my ability; I felt that I would rather see so important a work in other hands. When I remembered that I had been hitherto accustomed to learn from so many excellent German theologians, I could not quickly familiarize myself with the idea of becoming their fellow-labourer, and even their predecessor. And, finally, when I surveyed the peculiar difficulties under which every author must labour, in appearing before a public for the most part unacquainted with him, I felt, notwithstanding the favourable reception which some of my translated writings have met with abroad, almost constrained to return a negative answer. On the other hand, however, there was something very attractive to me in the plan of this Commentary. The

thought of being associated in a work with a theologian whom I so highly esteemed as Dr Lange, and with others of a kindred spirit, and of thus discharging a portion of the debt which gratitude for the rich instruction I had derived from their writings made me feel I had incurred, possessed unusual interest. The opportunity offered me of being useful in another and more extensive manner than I could hope for in my immediate neighbourhood, seemed to me an evident indication from the Lord of the flock, which I felt I must by no means leave unheeded. I therefore took courage to put my hand to the plough, without further hesitation; and have now the pleasure of presenting to the readers of Dr Lange's Commentary the fruit of the comparatively few, and frequently interrupted, leisure hours which my professional occupations allow me.

I may, perhaps, be allowed to take this opportunity of saying a few words on the manner in which I have performed my share of this great and noble undertaking. It is obvious that, for the sake of maintaining the uniformity which was on all accounts desirable, the plan and arrangement of my work should be strictly prescribed to me, both by the prospectus which first appeared, and by the subsequently published Commentary on Matthew. Even if it had been my opinion that a different arrangement of the materials was preferable, it was my duty to remember that I was not called upon to execute a building of my own, but only to furnish a stone towards the completion of an edifice already planned and partly reared by others. It need scarcely be mentioned, also, that in writing on Luke's Gospel, I was obliged continually to have regard to what had already been said in the Commentaries on Matthew and Mark. It was desirable to avoid repetitions as much as possible, especially with respect to exegetical and archæological matter; while, on the other hand, I wished to make my work on Luke something more than a mere appendix to those on Matthew and Mark. It will then

be believed, without further explanations, that it was by no means an easy task to avoid both Scylla and Charybdis; and that a glance at the copiousness of the ideas developed in the treatment of the parallel passages in the two first Evangelists, could not fail to convince me that the commentator on the third would have a difficult position to occupy. The attempt had to be made, to say again that which should be, in the main points, the same in a different manner; and I shall rejoice if competent judges can testify, that a comparison of my work on Luke with Dr Lange's on Matthew and Mark presented them with neither a mere echo nor a jarring discord.

With regard to the several parts of the work, I would say, that the character of the exegesis has been accommodated to its homiletical purpose. It would not, perhaps, have been difficult to produce a more extensive apparatus of theological learning; but, mindful of the task imposed upon me, of writing chiefly for practical theologians and clergymen, I thought I should best satisfy this condition by giving a more historical and psychological, than a philological, character to my exposition, and by caring more about clear explanations of things, than extensive explanations of words. Among ancient expositors, I have chiefly consulted *Calvin* and *Bengel*; among moderns, *De Wette*, *Stier*, and *Meyer*; and even where I have felt obliged to differ from them, I have found no difficulty in recognising the service done to the exposition of the Gospel by these celebrated men. In the division entitled "Doctrinal Reflections," I have endeavoured to penetrate somewhat more deeply into the nature of events than was possible in the "Critical Notes;" and, here and there, where it seemed necessary, to bring forth the apologetic element, which, in a work like the present, intended for so many different hands, ought never to be wholly wanting. In this part, and also in the "Homiletical Hints," I have had respect not only to the rich stores of German literature,

but also, occasionally, to the productions of other countries, and especially to the theologians and preachers of my own.

If aught useful or profitable should be found in this division of the Commentary, part at least of the thanks is due to the revered Editor, who not only encouraged me to venture upon this work, but, with true liberality, neither wished nor required me to withdraw or to modify my views of certain passages, where they did not coincide with his own. This state of affairs is indeed attended with this inconvenience, that I am entirely responsible for my own work, with all its faults and omissions. I could say much, on the great distance—greater perhaps on this occasion than ever—which I find between my performance and my own ideal. But it is needless to increase this sufficiently lengthy book by a longer preface. The work must speak for itself; and if I have anywhere contributed merely combustible material to the great temple, I could not myself wish that it should stand the fire.

The views concerning the person of the Lord, and the divine authority of the written Word, on which this Commentary on Luke is based, and which I hope are brought forward with moderation, mildness, and dignity, will perhaps find more echo in the German than in the Dutch Church. But what does it matter to their defenders, whether the majority or the minority of the moment be on their side, so long as they are conscious of serving the cause of truth, and of always finding a response in many hearts and consciences? May this be at least the case in the circle for which this work is more immediately intended: the Author would then, perhaps, feel encouraged, in accordance with the wish of the Editor, to undertake another portion of this Commentary; the success of which will be best promoted by the concurrence of a select number of like-minded fellow-labourers. Be this as it may, how-

ever, he does not repent the many precious hours devoted to this difficult, but very attractive task. Spiritual intercourse with the Gospel of perfect humanity has a peculiar worth in days when, on the one hand, so many look upon humanity and Christianity as in irreconcilable opposition, while others again believe that if humanity is to attain its highest perfection, Christianity must be shorn of its special characteristics, and Christ of His superhuman dignity. May this work, then, be the means of bringing many to a higher appreciation and more profitable distribution of the treasures hidden in the third Gospel; and may the *κρίσις* of Him of whom Luke testified be a *κρίσις ζωῆς καὶ δόξης* for my work.

J. J. VAN OOSTERZEE.

ROTTERDAM, *Nov.* 1858.

III.

THE GOSPEL ACCORDING TO ST LUKE.

INTRODUCTION.

§ 1.

LUKE THE EVANGELIST.

VERY scanty is our authentic information concerning the personal history of the third Evangelist, though he is known, from the Epistles of Paul, to have held a conspicuous rank among the friends and fellow-labourers of the great Apostle of the Gentiles (Philemon 24; 2 Tim. iv. 11). He is specially distinguished (Col. iv. 14) from the brethren who were of the circumcision (vers. 10, 11), and was therefore a Christian of Gentile extraction; having, probably, been first a proselyte to the Jewish religion, and afterwards a convert to the faith of Christ. Eusebius and Jerome have handed down to us the tradition, that Antioch was his birth-place, which, though the fact is by no means proved, seems preferable, on account of its antiquity, to all other conjectures concerning his origin. Perhaps it was there that he became acquainted with Paul, and associated himself with that Apostle; at least it is not proved that the view of Eusebius arose from an erroneous

reading of Acts xiii. 1. His Greek education and attainments are apparent from the philological excellence of his writings; while, according to Col. iv. 14, his original avocation was that of a physician. It has been often supposed that he was one of the seventy disciples; but this is as incapable of proof as that he was the unnamed one of the two travellers to Emmaus, whose history he has so touchingly narrated. It is at Troas that we first find him, a fellow-traveller with Paul (Acts xvi. 10). He accompanied him thence to Philippi, where he seems to have remained during the second sojourn of the Apostle at Corinth. He afterwards again travelled with Paul to Jerusalem, where he would certainly meet with James and the elders of the Church, and not lose the opportunity of personal intercourse with the first witnesses of the life and resurrection of Christ. And since, according to Acts xxiv. 23, free access was allowed to his friends during Paul's two years' imprisonment in Cæsarea, it is probable that Luke remained near him during this interval. He afterwards accompanied the Apostle to Rome (Acts xxvii. and xxviii.), undergoing the perils of his shipwreck, and, according to 2 Tim. iv. 11, sharing his imprisonment, a few months before his martyrdom, when most of his friends had forsaken him. He has been supposed, and not without reason, to have been the brother "whose praise was in the Gospel throughout all the churches," and of whom it is said (2 Cor. viii. 18), that he was sent to Corinth with Titus, to make the collection there for the poor saints at Jerusalem. At all events, he was, during Paul's life, not only his fellow-traveller, but also his fellow-labourer; and there is no doubt that he would continue, after the death of the great Apostle, to be both zealous and active in the cause of the kingdom of God. He is said by Epiphanius to have preached in Gaul; and by Nicephorus, to have suffered martyrdom in Greece, where, after having been condemned by the unbelievers without even the form of a trial, he was, for want of a cross, nailed to the nearest olive-tree, in the eightieth or eighty-fourth year of his age. His body is said to have been removed, together with the remains of Andrew, from Achaia to Constantinople, and to have been there deposited in the Church of the Holy Apostles, by the Emperor Constantine, or his son Constantius. All these accounts, however, are as little deserving of belief as the very recent tradition, that he was a painter, and painted the portraits of our Lord, the Virgin, and the principal Apostles. This tradition, however, is a fact in a higher sense; for are not the writings of St Luke truly pictures, full of

high and holy art, delighting us by their interesting groups and animated portraits?

The Catholic Church dedicates the 18th of October to St Luke, assuming, on insufficient ground, that this was the day of his death. The Evangelical Church is willing to leave untouched the curtain which has fallen upon the cradle and grave of Luke, in order to contemplate, with more undivided attention, the precious legacy of his writings, the earliest and most important of which, we are now about to consider more closely.

§ 2.

THE GOSPEL ACCORDING TO LUKE.

On turning from the reading of the Gospels of Matthew and Mark to that of Luke, we are conscious of receiving a very peculiar impression. It is the same Gospel, but announced in a manner quite different from that of the two first synoptical Gospels. Luke gives much more than Matthew and Mark: witness his account of events preceding our Lord's birth, the parables in ch. xv. and xvi., and many other *singularia Lucæ*; and even where his facts coincide with those of the other narratives, he relates them in a manner of his own. He is far more careful than Matthew to preserve the strict order of events (*καθεξῆς*), and to comply with the requirements of a history, properly so called. His preface, which is written in pure Greek, implies previous diligent investigation of the various sources open to him. He tells us that many had already attempted (*ἐπεχείρησαν*)—for so we understand his account—a written history of the occurrences of the life of Jesus. They had endeavoured to take for their guidance, the real instructions of the first witnesses for Jesus, the Apostles, from whom Luke distinguishes both himself and them. It seems very improbable that Luke is here alluding to the Gospels of Matthew and Mark. He seems rather to have in view certain literary efforts of Christian antiquity, of which some might be better than others; but among which, not one was, in his opinion, quite satisfactory. He, at least, considers them inadequate for the “*certainty*” (*ἀσφάλεια*) of the faith of Theophilus; and having weighed and examined the various documents to which he had access, he felt himself powerfully impelled to undertake such

a work also, and, as far as in him lay, to improve upon the accounts of his predecessors. The third Gospel bears the plainest traces of the individuality of its composer, as he is described in other places. Was Luke a Christian of the Gentiles? His work bears a specially universal character. It is he who traces the genealogy of our Lord, not to Abraham only, but to Adam, and cares less to represent the Messiah of God in His relation to Israel than in His relation to mankind. Is he represented to us as a scientifically educated man, living in the polished city of Antioch, which Cicero commends¹ as a seat of science and learning? His style plainly shows that *he* was not brought up at the receipt of custom, or beside the nets of the fisherman. Again, we recognise the physician (Col. iv. 14) by the particularity with which he describes certain diseases, and find, from other remarks, that the physician was at the same time an excellent psychologist.² Ch. iv. 38, xxii. 43, 44, and 51, may be cited as proofs of the former; while in ch. ix. 54–61, xviii. 34, xxiii. 12, and xxiv. 41, we find hints of his insight into the mysteries of human nature. And, lastly, does it appear from the Epistles of Paul that Luke was his friend and fellow-traveller? No other Gospel bears such visible traces of the genuine Pauline spirit. It is not indeed probable, that when Paul speaks of *his Gospel* (Rom. ii. 16; 2 Tim. ii. 8), he is alluding to the written narrative of Luke; yet both coincide, in a remarkable manner, in their descriptions of the institution of the Lord's Supper, in their mention of the appearance of Christ to Peter (comp. Luke xxiv. 34 and 1 Cor. xv. 5), and in other special circumstances. In the form, too, of his expressions, as well as in the choice of his incidents, we recognise in Luke a genuine follower of Paul. Consider, in this view, his narrative of the preaching of Jesus at Nazareth, and the mention of the favours bestowed upon Gentiles (ch. iv. 16–30); the anointing of the Lord by the repentant sinner in Simon's house, and the pardon vouchsafed to her faith (ch. vii. 36–50); the parable of the Pharisee and publican, who went down to his house *justified* (δεδικαιωμένος); the history of Zaccheus (ch. xix. 1–10), of the penitent thief (ch. xxiii. 39–43), and others which might be mentioned. As Paul led the people of the Lord out of the bondage of the law into the enjoyment of Gospel liberty, so does Luke raise

¹ In Verrem. ch. 2.

² Proofs of the scientific acquirements of the physicians of those times, and of St Luke in particular, are abundantly furnished by Tholuck in his *Glaubwürdigkeit der evangelische Geschichte*, p. 160.

sacred history from its former low station of merely Israelitish *nationality*, to occupy the higher ground of still more sacred *humanity*.

And hence, a few words will suffice to characterize the distinctive peculiarities of the third Gospel. Matthew has presented Christ to us as the Messiah of Israel; Mark has occupied himself with the Gospel of the Son of God; while Luke depicts the Son of man, appearing indeed in Israel, but bestowed as a blessing on the whole race of man. Most justly, therefore, may the figure of a man be appropriated to him from among the symbols by which the ancient Church designated the four Evangelists. He does not, indeed, soar to such heights as the Eagle (John), but chooses our earth as his sphere of action, and shows us the incarnate Son, "in all things" "made like unto His brethren," sin only excepted. And as the Epistle to the Hebrews teaches us to contemplate the humanity of the Son of God as gradually developing, and attaining the highest degree of perfection, so also does the Gospel we are now considering. The two former Gospels show us *who Jesus was*: this informs us *how He became* what He was; pointing out to us *successively* the καρπὸς τῆς κοιλίας (ch. i. 42), the βρέφος (ch. ii. 16), the παιδίον (ch. ii. 27), the παῖς (ch. ii. 40), the ἀνήρ (ch. iii. 22). No other Gospel is of so strongly anti-docetic a character; it is a continuous commentary on those suggestive words of the Apostle, "God sending His Son in the likeness (ἐν ὁμοιώματι) of sinful flesh." In studying it, we are more attracted by the loveliness than even by the dignity of the Lord; and the Holy One, born of Mary, appears before our eyes as the fairest of the children of men. Does it not even seem as if Luke had felt the necessity of transferring to his Master the very calling to which his own life had been hitherto devoted, while depicting to us, far oftener than the other Evangelists, the great Ἱατρός, the Physician who came, not only to "minister" (Matt. xx. 28), but "who went about doing good," and *healing* (Acts x. 38), who felt compassion for all diseases both of mind and body, and whose power was present to heal? (Luke v. 17). Even in recording such words and deeds of our Lord as are also noticed by his two predecessors, Luke generally adds some important hints, which give greater prominence to the genuine *humanity* of His *person*, and the *healing nature* of His *redeeming work*. All, for instance, narrate the temptation in the wilderness, but Luke alone adds that "the devil departed from Him *for a season*." All describe His agony in Gethsemane, but Luke alone has

preserved the touching account of His *bloody sweat*, and of the *angel* who *strengthened* Him. All speak of the repentance of Peter, but Luke alone of that *look* of the Lord which accompanied the crowing of the cock. And this genuine human greatness of the Redeemer, appears the more striking in this Gospel, from its continuous contrast with the poverty of His outward condition, and the opposition of His enemies. The angels and shepherds at the nativity; Simeon and Anna at the presentation of the child in the temple; Simon and the "woman which was a sinner;" the tears of Jesus over Jerusalem, and the hosannas of the multitude; the silent seriousness of the sufferer, and the noisy jesting of Herod and his men of war; His prayer on the cross for His enemies, and the apathy and hatred of the crowd;—what striking contrasts, depicted by Luke alone, and greatly enhancing the beauty of his Gospel! Not only remarkable copiousness, but surprising variety, characterize this history, and render it, both from its contents and style, of the last importance towards a right acquaintance with the life and character of the Lord Jesus Christ.

§ 3.

AUTHENTICITY AND COMPOSITION OF THE GOSPEL ACCORDING TO LUKE.

After what has been said, the genuineness of the third Gospel can scarcely be doubted. We have found it bearing, throughout, that peculiar stamp which would characterize the spirit of the friend and fellow-traveller of Paul. But there is also no lack of external evidence. The most ancient is that offered by Luke himself, in the beginning of the Acts, where he plainly declares that both books were the composition of the same person. This passage, however, by no means justifies the supposition, that the companion of Paul (Acts xvi. 10, xx. 5) was another than Luke; and the hypotheses, that it was either Timothy (Mayerhof) or Silas (Hennell and others), already rank among the curiosities of historical criticism. It will be shown hereafter, how absolutely certain it is that the book called the Acts of the Apostles, is the production of Luke; our present concern is the authenticity of his Gospel.

Further external testimony is abundantly furnished by Irenæus,

Origen, and Tertullian, while Eusebius also, without any hesitation, places this Gospel in the rank of the *ὁμολογούμενα*. For details, see the various Introductions, especially in Kirchhofer's History of the New Testament Canon (Zur. 1844).

It might seem surprising that Papias, who speaks so decidedly of the two former Gospels, should have left no notice of the third; but, on the other hand, we may be certain, that if a spurious Gospel had, in his days, been in circulation under the name of Luke, so conscientious a man would hardly have failed to warn his readers against it. Besides, the preface of Luke seems to have been present to his mind, if he did not exactly follow it in writing the commencement of his now unfortunately lost *συγγράματα* (Eusebius H. E. iii. 39). See Credner's Introduction to the N. T., p. 202. If the ingenious conjecture of Lange (Leben Jesu 1, p. 252), that Luke was one of those Greeks who came to Jesus shortly before His death (John xii. 20), and indeed the same whom Papias calls Aristion (*lucere*=*ἀρριστεύειν*), could be substantiated, this silence would be sufficiently explained. But be this as it may, it is abundantly compensated by the involuntary but powerful testimony of the well-known Marcion, in the second century. It is certain that this Gnostic was well acquainted with this Gospel, which he has both used and mutilated, incorporating much of it in his own, to support his heretical opinions, and thus proving that it existed, not only in his days, but in those of his teacher Cerdo (Tertullian, *de præscript. hæret.*, cap. 51).

Certain critics of our days have represented the so-called Gospel of Marcion (chiefly known to us through the writings of Epiphanius and Tertullian), not as a corruption of the original, but as one of the sources whence the present (ungenuine) Gospel of Luke is derived. Dr A. Ritschl especially, in his *Evangelium Marci und das kanonische Evangelium des Lukas* (1846), has powerfully defended the hypothesis, "that the Gospel of Marcion is not a mutilation of the third Gospel, but the basis of it;" though he afterwards abandoned this view. Schweigler, *Nachapost. Zeitalter* 1, pp. 260–284, Baur, *kritische Untersuchungen über die kanonischen Evangelien*, p. 397, and Zeller, *Theol. Jahrbuch* 11, 1843, 50–90, have sought to explain the Gospel of St Luke as being written with a purpose, in the sense of the Tübingen school; according to which it is affirmed, that it was written either for the purpose of reconciling the Petrine and Pauline parties, or of giving a certain triumph to the Pauline tendency. Such criticism, which sees in the most evident traces of

mature Christian individuality only the fruit of cool calculation, and the craftiness of party spirit, is morally condemned, even before it is scientifically refuted. Such criticism carried away Strauss, and Bruno Bauer, but the feet of them that shall carry it out dead are already at the door (Acts v. 9); and, meanwhile, we may rest contented with the refutation of the monstrous hypothesis, concerning the heretic Marcion, furnished by *Hahn*, *Olshausen*, and *De Wette*. Compare also the learned *Dissertatio de Marcione, Lucani Evangelii adulteratore* of Dr Harting.

The aim of St Luke in writing his Gospel is sufficiently clear from his preface. Concerning Theophilus, see the remarks on ch. i. 1-4. His chief source of information was undoubtedly oral tradition. This had, however, been already, in various instances, reduced to writing. According also to the testimony of Irenæus (*adversus hæres.* iii. 1, 14), of Origen (Eusebius H. E. vi. 25), and of Tertullian, the Apostle Paul exercised a direct influence in the composition of this Gospel; while the accounts of other Fathers of the ancient Church are unanimous in declaring, that Paul was not only the enlightener (*illuminator*) of St Luke during the progress of his work, but that, when completed, it received the sanction of his approbation. It is true, indeed, that our Evangelist does not name Paul as an authority, but this was unnecessary to accredit his narrative to Theophilus; and its early and undisputed reception as canonical, proves that the primitive Church soon recognised in this Gospel, the marks of its genuine apostolicity. Indeed, it was never discredited, except by the Cerinthians and Ebionites.

As well as Matthew and Mark, Luke seems to have written his Gospel before the destruction of Jerusalem. The abrupt conclusion of the Acts (ch. xxviii. 30, 31) leaves us to suppose that St Paul was still alive when this second record was completed. Nor is it by any means proved, by ch. xxi. 24, that this Gospel was not written till after the year 70. If we had here only a *vaticinium post eventum*, the Evangelist would undoubtedly have made a far more precise distinction, between the destruction of Jerusalem and the second coming of our Lord.

The place where this Gospel was composed can only be conjectured. Alexandria, Bœotia, Achaia, Cæsarea, Asia Minor, and Rome, have all been mentioned, with more or less reason. Perhaps the latter seems the least arbitrary supposition; but the whole question is one of minor importance, the saying of St Paul holding good in this instance, *ὁ λόγος τοῦ Θεοῦ οὐ δέδεται* (2 Tim. ii. 9.)

The integrity of this Gospel is beyond all doubt. The objections formerly made to the two first chapters are not more weighty than those made, on doctrinal grounds, to Matt. i. and ii. With respect to its *dignitas canonica et auctoritas divina*, it certainly is not the work of one of the first Apostles; but who can prove that the promises of our Lord (John xiv. xvi.), concerning the Paraclete, were limited to the Twelve; and may we not rather apply to the calling of Luke to be an Evangelist, the apostolic word, *ἐκάστω δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον* (1 Cor. xii. 7)?

Among commentators on St Luke's Gospel, may be specially mentioned, Piscator, Morus, Schleiermacher, Planck, Stein, Bornemann, Lisko, Stier, etc.

§ 4.

FUNDAMENTAL IDEA AND ARRANGEMENT OF THE GOSPEL ACCORDING TO LUKE.

“The second man is the Lord from heaven” (1 Cor. xv. 47). These words of St Paul might well be chosen as the inscription of the most Pauline of all the Gospels. On the one hand, we are taught to see in Christ the Lord from heaven, whose miraculous conception and visible ascension are far more minutely and precisely related by Luke than by any of his fellow-witnesses. On the other hand, he represents Him to us as the second, the perfect, the ideal man, in whom the saying, “*homo sum, nil humani a me alienum puto*,” becomes a sacred reality. And beyond any of his fellow-labourers, does he portray the genuine human purity and beauty, the human love and pity, and the human dignity and glory, of our divine Immanuel.

Part First.

The Miraculous Birth and Normal Development of the Son of Man. (Ch. i. and ii.)

1st Section.—Events preceding the birth of Christ (ch. i. 4–80).

A. Annunciation of the birth of His forerunner (vers. 5–25).

- B. Annunciation of the birth of the Messiah (vers. 26-28).
- C. Hymns of praise, with which the expectation of the Messiah's birth and the actual birth of the Baptist are greeted (vers. 39-80).

2d Section.—The history of the Nativity (ch. ii. 1-20).

- A. The highest gift of Heaven (ch. ii. 1-7).
- B. The first Gospel upon earth (vers. 8-12).
- C. Heaven and earth united in celebrating the Nativity (vers. 13-20).

3d Section.—The history of the development of the Son of man (ch. ii. 21-52).

- A. The eighth day; or, submission to the law (ver. 21).
- B. The fortieth day; or, the redemption from the service of the temple (22-29).
- C. The twelfth year; or, the growth in wisdom and favour (40-52).

Part Second.

The Beneficent Activity and Holy Conduct of the Son of Man.
(Ch. iii. 1-xix. 27.)

1st Section.—Testimony borne to Messiah (ch. iii. and iv. 1-13).

- A. By the preaching and baptism of John (1-22).
- B. By the genealogy (23-38).
- C. In the wilderness (ch. iv. 1-13).

2d Section.—The journeyings of Jesus (ch. iv. 14 to ix. 50).

- A. Nazareth (ch. iv. 16-30). The first rejection of the holy Son of man by the sinful children of men.
- B. Capernaum (ch. iv. 31-vii. 50). The Prophet mighty in deed and word before God and all the people.
 - a. The first settlement, the first miracles, the first choice of Apostles at Capernaum (ch. iv. 31-v. 11).
 - b. The first departure from Capernaum to journey in its neighbourhood. The Son of man the Physician of the sick, the Lord of the Sabbath, the Lawgiver of the kingdom of God (ch. v. 12-vi. 49).

- c. The first return to Capernaum; the first fruits of the believing Gentiles (ch. vii. 1-10).
- d. A second departure from Capernaum. The Son of man manifested as a compassionate High Priest at the gate of Nain, and at the table of Simon; and also as the holy Messiah, to the scandal of John, of the people, and of the Pharisees (11-50).
- C. Galilee and its neighbourhood, including Capernaum (ch. viii. 1-ix. 50).
 - a. The first Christian sisterhood (ch. viii. 1-3).
 - b. The parables of the kingdom of God (4-21).
 - c. The King of this kingdom, also the Lord of creation, of the world of spirits, and of death (22-56).
 - d. The Son of man proclaimed by the twelve Apostles, feared by Herod, honoured by the multitude whom He had fed (ch. ix. 1-17).
 - e. The glory of the Son of man acknowledged on earth, and accredited by Heaven. The scenes on the summit and at the foot of Mount Tabor (18-50).

3d Section.—The way of death (ch. ix. 51-xix. 27).

- A. The divine harmony exhibited in the Son of man, and the four temperaments of the children of men (ch. ix. 51-62).
- B. The seventy disciples (ch. x. 1-25).
- C. Lessons of love, faith, and prayer.
- D. The Son of man dealing with sanctimonious enemies and weak believers (ch. xi. 14-xii. 59).
- E. The Son of man dealing with the sin of some and the misery of others (ch. xiii. 1-17).
- F. The nature of the kingdom of God; the way to the kingdom of God; the struggle for the kingdom of God (vers. 18-35).
- G. The Son of man eating and drinking (ch. xiv. 1-24).
- H. The Son of man opening His mouth in parables (ch. xiv. 25-xvii. 10).
- I. Journey in the borders of Samaria and Galilee, with the remarkable events occurring there (ch. xvii. 11-xviii. 14).
- K. Towards Jericho, in Jericho, from Jericho, and towards Jerusalem (ch. xviii. 15-xix. 27).

*Part Third.**The last Conflict, and Highest Glory of the Son of Man.*
(Ch. xix. 28-xxiv. 53.)

1st Section.—The last conflict (ch. xix. 28-xxiii. 56).

- A. The preparation for the conflict (ch. xix. 28-xxii. 38).
 - a. The entrance into Jerusalem (ch. xix. 28-44).
 - b. Disputes with His adversaries (ch. xx.).
 - c. Revelations and parting communications to His friends. (ch. xxi.-xxii. 36).
- B. The increase of the conflict (ch. xxii. 39-xxiii. 45).
 - a. Gethsemane (ch. xxii. 39-53).
 - b. Caiaphas (54-71).
 - c. Pilate and Herod (ch. xxiii. 1-25).
 - d. Golgotha (26-43).
- C. The end of the conflict.
 - a. The rest of death (44-46).
 - b. The mourning of nature and humanity (47-49).
 - c. The Sabbath of the grave (50-56).

2d Section.—The complete triumph (ch. xxiv. 1-48).

- A. Over the power of death, and of sin (vers. 1-10).
- B. Over the doubts of unbelief (11-45).
- C. Over the opposition of Israel, and of the Gentile world (foretold), (46-48).

3d Section.—The dazzling crown (ch. xxiv. 49-53).

- A. The promise of the Prophet (ver. 49).
- B. The blessing of the Priest (ver. 50).
- C. The glory of the King (51-53).

THE GOSPEL ACCORDING TO ST LUKE.

THE HISTORICAL PREFACE.

CHAPTER I. 1-4.

1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 That thou mightest know the certainty of those things wherein thou hast been instructed.

CRITICAL NOTES.

1. *Have taken in hand.*—The expression is happily chosen, to enhance the importance and difficulty of the work, which many (πολλοί) had undertaken. It seems almost adventurous, in St Luke's eyes, to take up the pen for such a composition. Yet does he by no means intend to commence his work by blaming his predecessors, but rather, by the word *καμολί*, places himself in their ranks. It is nevertheless obvious, that if he had considered their labours perfectly satisfactory, he would not have felt impelled to attempt his present composition. With reason, therefore, does Origen write (see Hieronymus, Homilia I. in Lucam), "*hoc quod nil: conati sunt, latentem habet accusationem eorum, qui absque gratia Spiritus sancti ad scribenda Evangelia prosilierunt. Matthæus quippe et Marcus et Johannes et Lucas non sunt conati scribere, sed scripserunt.*"

2. *Many.*—It is perfectly arbitrary to refer this to the apocryphal gospels, which were the product of later times. Luke seems

rather to have in view the very earliest literary attempts, made by persons more or less authorized, at the commencement of the apostolic age; and it may be reasonably concluded from this preface, that, during the composition of his Gospel, he had before him many written documents and records, which, when they seemed worthy of acceptance, he incorporated in its pages. The coincidence between this and the two former Gospels is certainly most simply accounted for, by supposing them drawn from common sources. The very comparison of this literary preface (ch. i. 1-4), written in pure Greek, with the immediately succeeding history of events preceding Christ's birth, abounding in Hebraisms, would lead to the supposition, that the latter was derived from some more ancient record. Concluding expressions, which seem originally to have stood at the end of shorter narratives, are also found in various places; *e. g.*, ch. i. 80, ii. 20, 52, iv. 13, etc. We owe it to Schleiermacher, that our attention has been directed to these circumstances; he, however, pushes his conclusion from them too far, when he considers St Luke as almost exclusively a compiler and arranger, and allows too little for the influence of his individuality in the selection and treatment of his materials.

3. *Even as they delivered them to us.*—This delivering (παράδοσις) is certainly the oral tradition, which formed the basis of the written Gospels, and contained the matter of the ἀνάταξις, which had already been attempted, with various degrees of success. It began with the baptism of John, and the public ministry of Jesus (Acts i. 21 and John xv. 27), and did not originally include the narratives either of His birth or childhood; though Matthew and Luke could have found no difficulty in obtaining accounts of these from authentic sources. The eye-witnesses and ministers here mentioned, are the same persons, viz., the first-called Apostles; and the word here spoken of, by no means the personal Logos—for no private interpreter can be justified in thus confusing the respective senses in which Luke and John employ the same term,—but the word of the Gospel, delivered by them to Luke and his fellow-labourers.

4. *It seemed good to me also.*—The addition of an old translator, *mihi et Spiritui sancto*, the product of a theory of mechanical inspiration, is not needed, to make us conscious that we have, in the Gospel of St Luke, a striking revelation of the true Spirit of Christ.—*Having had perfect understanding of all things from the very first.* This “very first” (ἀνωθεν) reaches farther back, as

may be seen by the first two chapters, than the (ἀπ' ἀρχῆς) of ver. 2. Paul uses the same word (Acts xxvi. 5) to designate the beginning of his life among the Jews, before his conversion. Luke, who, according to Acts xxi. 17, saw James at Jerusalem, might have become acquainted, through him, with Mary or the brethren of the Lord, and have learned much from them. The conjecture of a Dutch theologian, that Luke, in writing the history of the Nativity, made use of an original written narrative, by James the brother of our Lord, which was afterwards lost, and replaced by the apocryphal Gospel of James, deserves mention.

5. *Most excellent Theophilus.*—For the various conjectures that have been made concerning the pedigree, dwelling-place, and rank of this Christian, see *Winer, art. Theophilus.*—We feel most inclined to favour the supposition which fixes his residence in Italy, and perhaps in Rome. For why is Luke so increasingly precise (Acts xxvii. and xxviii.) in topographical details, as his narrative is hastening to its close, unless this locality were better known to his friend and first reader, than any other? From Acts xxiii. 8, we may conclude that Theophilus was not of Jewish extraction. Whether he had already cast off the profession of Christianity, in which he had at first been instructed, must remain uncertain. Κράτιστος was probably an official title.

6. *In order.*—It does not appear from the word itself, whether by καθεξῆς is to be understood the order of time, or of events. It may denote both; see Acts iii. 24, and xi. 4. Since, however, the καθεξῆς γράφειν is spoken of as a result of the ἀνωθεν παρακολουθεῖν, and Luke often shows that he is aiming at chronological exactness, we are inclined to prefer the former meaning. We do not, however, say that he always had this exactness equally in view, nor that he was always equally successful in attaining it.

7. *Wherein thou hast been instructed.*—One of the earliest historical traces of ancient Christian catechising, of which, according to verses 1 and 2, the history of our Lord formed the basis. Thereon, however, were built specific Christian λόγοι, whose doctrinal θεμέλιον is pointed out, Heb. vi. 1, 2. These λόγοι could not remain unshaken, unless the most important facts of Gospel history were definitely accepted, and their truth recognised as beyond all doubt. The various, and, perhaps, often contradictory, accounts of these facts, which came to the ears of Theophilus, furnished Luke with a motive for strict historical research, that his friend might know the ἀσφάλεια of the Christian ἀλήθεια.

DOCTRINAL REFLECTIONS.

1. We see that, in the first decades of the apostolic age, many felt themselves authorized, or rather compelled, to take up the pen, to instruct their contemporaries and successors with respect to the things that had happened concerning Jesus of Nazareth; and this in an age and country in which the modern passion for writing was entirely unknown. How can this enthusiasm be accounted for, unless the history of the crucified Jesus were the most remarkable and most glorious of all histories? It is perfectly inexplicable how Christ could have set so many tongues, hearts, and pens in motion, if He had not been something more than the modern criticism of a Strauss, or of the Tübingen school, would make Him.

2. Even during the lifetime of the Apostles, the need of an accurate, well-arranged life of Jesus, which should be the work of some duly authorized agent, was felt. And if oral tradition were thus early in danger of becoming corrupted, how little certainty concerning the Christian revelation should we now possess without the written testimony! Oral tradition is undoubtedly more ancient than the written word; nor was the Church exclusively founded upon the latter. But who could instruct us with any certainty, with respect to the *παράδοσις*, without access to the *γραφή*? Luke, indeed, wrote his Gospel only for Theophilus and his immediate circle; but the question is not concerning the intentions of Luke, but concerning the design of his glorified Lord, under whose special guidance this Gospel was at first composed, and has since been preserved, for the edification of all succeeding ages.

3. Luke speaks of his human sources of information; he says nothing of his divine inspiration. Are we then to conclude that he was unconscious of the latter, or that it was rendered superfluous by the former? By no means; but rather, in this case, the maxim *subordinata non pugnant* holds good. The Holy Spirit, through whose operation he first became a believer in Christ, and afterwards a fellow-labourer with St Paul, was surely bestowed in far more abundant measure, when he took up the pen to bear testimony for his Lord in this way also. Paul has not said in vain, "God is not the author of confusion;" and the possession of supernatural power, by no means supersedes the use of natural assistance.

4. The grand distinction, between Christianity and all other religions, falsely so called, consists in this, it is not a mere system of notions, but a series of facts. Its first promulgators could all

adopt, as their own, the words of St John, "That which we have seen and heard declare we unto you." It is this that makes it *everlasting*; for deeds once done can never be altered: it is this that makes it *universal*; for duly accredited facts fall within the reach of those who could not follow a chain of abstract reasoning: it is this that makes it so *mighty*; for simple facts are stronger than the most elaborate arguments. That a thorough investigation of these facts is a duty, may be taught us by Luke; but their reality being once ascertained, it results, from his words to Theophilus, that the *ἀσφάλεια* of the faith can no longer be called in question. Would that they who, in reading the Gospel narratives, have continually in their mouths the words, myth, tradition, legend, might enter into the spirit of Luke's prologue, and, after due research, might feel and experience that here, if anywhere, they are treading on the firm ground of the most unquestionable reality!

HOMILETICAL HINTS.

Luke a physician, like the few; Theophilus a patient, like the many.—Historical belief in the truth of Christianity: 1. Its necessity; 2. its certainty; 3. its insufficiency, when unaccompanied by a living faith.—Luke, 1. the predecessor of believing researchers; 2. the condemner of unbelieving researchers of Scripture.—The history of the Son of man, the beginning and foundation of a new world of literature.—The highest aim which a Christian author can propose to himself. To correct what is faulty, to strengthen what is weak, to arrange what is confused.—The spoken word, the first testimony and announcement of the truths of salvation, and the foundation of all future testimony to the Lord and His kingdom.—Assured faith indispensably necessary to those who would bring others to the knowledge of faith.—Assured faith the aim of Christian instruction.—From faith to avowal, from avowal to still firmer faith.—Civil dignities and honours not destroyed, but ennobled, by citizenship in the kingdom of God.—Luke a pattern of profitable trading with intellectual gifts and power in the Christian cause.—The criticism of faith, and the faith of criticism.—"Not for that we have dominion over your faith, but are helpers of your joy" (2 Cor. i. 24).

Starcke.—In a good cause, imitation is a good work.—Nothing should be undertaken inconsiderately, especially in important matters (Prov. xix. 2). Full assurance and conviction are necessary for writing or speaking with comfort.—The fear of God makes men truly great and excellent.

Heubner.—The providence of God in raising up sincere, earnest, and credible men, for the task of writing the history of Jesus Christ.—The end of Christian authors should be the promotion of Christianity.—The real value of an author proportionate to his attainment of this end.

PART FIRST.

THE MIRACULOUS BIRTH AND NORMAL DEVELOPMENT OF THE SON OF MAN.

FIRST SECTION.

EVENTS PRECEDING THE BIRTH OF CHRIST.

CHAPTER I. 5–80.

A. *Annunciation of the Birth of His Forerunner.* (CHAP. I. 5–25.)

5 There was, in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia : and his wife was of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren ; and they both were now well stricken in years. 8 And it came to pass, that, while he executed the priest's office before God in the order of his course, 9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying without at the time of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And when Zacharias saw him, he was troubled, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias : for thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness ; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink ; and he shall be filled with the Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just ; to make ready a people prepared for the Lord. 18 And Zacharias said unto the angel, Whereby

shall I know this? for I am an old man, and my wife well stricken in years. 19 And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. 20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. 21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless. 23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. 24 And after those days his wife Elisabeth conceived, and hid herself five months, saying, 25 Thus hath the Lord dealt with me in the days wherein He looked on me, to take away my reproach among men.

CRITICAL NOTES.

1. *In the days of Herod.*—See remarks on Matt. ii. 1.

2. *A certain priest.*—Zacharias has been supposed, on insufficient grounds, to have been the high priest. It is worthy of remark, how the meaning of both the names (Zacharias, *i.e.*, the Lord remembers; and Elisabeth, *i.e.*, God's oath) is borne out by what happened to those who bore them.

3. *Of the course of Abia.*—The descendants of Eleazar and Ithamar, the sons of Aaron, were exclusively called to the service of the sanctuary, and divided into four and twenty classes (1 Chron. xxiv.), each of which ministered in the temple during a week. The descendants of Eleazar, the elder son, formed sixteen of these classes or courses; those of Ithamar, the younger, only eight,—that of Abia being (1 Chron. xxiv. 10) the eighth. From the days of Solomon, these four and twenty courses relieved each other weekly in the temple-service; it is therefore, not to be wondered at, that attempts have frequently been made to ascertain the exact period of the year at which the Lord was born, by means of the chronological date of the week of the course of Abia. The result of these researches, made chiefly by Scaliger, Solomon von Til, and Bengel, is communicated and criticised by Wieseler (Chronol. Synopsis, p. 140). It is, however, self-evident, that all such calculations must be uncertain and rash, until it can first be proved that the pregnancy of Elisabeth took place immediately on the return of Zacharias, and that the several courses continued, each *suo loco et tempore*, to perform their services in unintermitted succession.

4. *Righteous before God.*—A declaration not only of their tho-

roughly Israelitish and theocratic characters, but also that they were persons to whom the divine approval pronounced upon Noah, Gen. vii. 1, might rightly be applied, and who knew, from their own experience, the "blessedness" of which David sung in Ps. xxxii. When the promise made to Abraham is on the point of fulfilment, we suddenly find that the true Abrahamic character (Gen. xv. 6, xvii. 1), however rare, has by no means utterly disappeared in Israel.

5. *According to the custom of the priest's office.*—In the service of the sanctuary, nothing was left to accident, or to human arrangement. The lot determined who was to perform each separate portion of the sacred service, and, especially, who was each morning and evening to burn incense before the Lord. This office was considered exceedingly important and honourable. According to Josephus, a heavenly vision was also vouchsafed to John Hyrcanus during its performance. It seems impossible to determine, whether the vision of Zacharias took place at the time of the morning or evening offering.

6. *Were praying.*—The pious were accustomed to unite in silent supplication during the offering of the incense, which was ever regarded as the symbol of acceptable prayer. (Ps. cxli. 2; Rev. v. 8, viii. 3, 4.)

7. *There appeared unto him.*—It may be granted, that the quiet and solitary sojourn of Zacharias, in the Holy Place, had both quickened and elevated his susceptibility for beholding the angelic appearance; yet the narrative certainly bears no traces of any ecstatic state, properly so called. Indeed, his touching and natural account of his seeing the angel, "standing at the *right* side of the altar of incense" (which he may have considered a good omen), vouches for his clearness of perception, and sobriety of mind.

8. *Thy prayer is heard.*—It is generally thought, that the secret prayer of Zacharias for a son, known to God, and long uttered in vain, is here intended. But would the aged Zacharias have limited himself to this request? Did no higher aspiration, than a merely personal one, arise from the heart of a priest in the Holy Place? Must not Zacharias have been among the *προσδεχόμενοι λύτρωσιν ἐν Ἱερουσαλήμ*, spoken of ch. ii. 38? And is it not therefore probable, that the chief matter of his prayer might be expressed by the words of the Psalmist, "Oh that the salvation of Israel were come out of Sion"? For all these reasons, we conclude, with Meyer, that the prayer of the priest had special reference to the coming of Messiah. A twofold answer to this prayer is promised:

first, that Messiah shall indeed appear in his days; and secondly, that he shall himself be the father of the forerunner, who was to prepare His way (Mal. iv.),—an honour he could not have ventured to anticipate. Zacharias sought first the kingdom of God and His righteousness, and all other things—earthly happiness, etc.—are added to him.

9. *John*.—Heb. Jochanan (God is gracious; Gotthold). According to an old Greek glossary, Ἰωάννης, ἐν ᾧ ἔστω ἡ χάρις. The name of the forerunner, as well as that of Jesus, was prescribed before his birth. This distinction was not vouchsafed to the mother of our Lord, whose name has since been so idolized.

10. *He shall be great in the sight of the Lord*.—Truly great, then; for just what a man is in God's eyes, that is he indeed, neither more nor less. A silent hint also, that no earthly greatness is to be expected; for "that which is highly esteemed before men is abomination in the sight of the Lord."

11. *He shall drink neither wine nor strong drink*.—Plainly referring to the condition of the Nazarites, for the laws concerning whom, see Num. vi. Acts xxi. 24 shows that such vows were not unusual in Israel in New Testament times. This appointment places the forerunner, in this respect, on a level with Samson and Samuel, who, as well as himself, were born to their parents, contrary to all natural hopes and expectations.

12. *From his mother's womb*;—i. e., not merely *inde a puero*, according to Kuinoel's lax interpretation, but before he shall have seen the light (comp. ver. 41), from his earliest origin.

13. *In the spirit and power of Elias*.—An evident reference to the last of the prophets, Mal. iii. 1, iv. 5, 6, whose words are thus endorsed by the angel. The expression, "the Lord their God," alludes not exclusively to the Messiah, but to the Jehovah of Israel, of whom it is said, that He Himself should appear in glory when the divinely commissioned Messiah should come into the world. The true subjects of Messiah are also the "people prepared for the Lord," the God of Israel.

14. *To turn the hearts of the fathers to the children*.—The feeling of the paternal relationship had grown cold in many hearts, in the midst of the moral corruption of Israel: when the forerunner lifts up his voice, the ties of family affection shall be strengthened. Others interpret this, to restore to the children the devout disposition of their fathers.

15. *For I am an old man*.—This objection seems, in itself, as

natural as that of Mary, ver. 34; but the Lord, who sees the heart, knows how to distinguish between the objections of unbelief, and the natural questionings of innocence.

16. *I am Gabriel.*—An answer full of dignity, and at the same time perfectly intelligible to a priest well instructed in the Holy Scriptures, who would recognise, by this name, the heavenly messenger, revealed to Daniel as one admitted to very intimate relations with the Godhead. The belief in different degrees of angels, though a development of later days, was the fruit of direct revelation. They who look on the Book of Daniel as the production of more modern times, cannot credit his angelology; and the angelic world, which was opened to Zacharias and to Mary, is closed to them, as a punishment of their unbelief.

17. *Thou shalt be dumb, and not able to speak.*—This is no mere repetition, but the first member of the sentence is the consequence of the second. The notion, that a natural dumbness, arising from an apoplectic stroke, is here meant, is one of those curiosities of Rationalism, with which we have now no more to do, than to present to the defenders of such a notion a *recepisse*.

18. *And the people waited for Zacharias.*—According to many interpreters, they were waiting to receive the blessing. It does not, however, appear that this was decidedly the office of the priest who offered incense. It seems more probable, that, not being accustomed to find the priest remain longer in the sanctuary than was strictly necessary, some might have feared, when Zacharias had been some time expected in vain, that some misfortune, or sign of the divine displeasure, had befallen him.

19. *They perceived that he had seen a vision.*—Dumbness having fallen upon him in the temple, it was a natural supposition, that this might be the result of an angelic appearance. Zacharias makes signs that the supposition is correct. Interpreters have given due prominence to the symbolic signification of this moment in the sacred history. Bengel says, "*Zacharias, mutus, excludebatur tantisper ab actionibus sacerdotalibus. Præludium legis ceremonialis finiendæ Christo veniente.*"—Chemnitz: "When the voice of the preacher (Isa. xl.) is announced, the priesthood of the old Testament becomes silent. The Levitical blessing is silenced, when the Seed comes, in whom 'all the families of the earth are blessed.'"

20. *And hid herself five months.*—Neither, as it seems to us, from shame on account of her advanced age, nor to secure rest, nor from unbelief, nor for the sake of observing an ascetic retire-

ment, and then suddenly making her situation known ; but to leave to God, through whose extraordinary intervention she found herself in this condition, the care of making it manifest, and of taking away her reproach among men. There is a remarkable coincidence in the frame of mind of Elisabeth and Mary, under similar circumstances, which shows that Elisabeth was not *συγγενής* to Mary, merely *κατὰ σάρκα*.

DOCTRINAL REFLECTIONS.

1. *Introite, et hic Dii sunt* seems to resound in the ear of the believer, as St Luke leads him into the sanctuary of Gospel history. We are indebted to the fact, that he begins his previous narrative at an earlier period than Matthew, for the advantage of recognising fresh proofs of the “ manifold wisdom of God,” in the course of events which preceded the birth of the Lord. The new revelation of salvation begins in the days of Herod, when sin and misery had reached their climax, and when the yearning for Messiah’s appearance was more intensely felt than ever. The temple, so often the scene of the manifestation of the glory of the Lord, becomes again the centre, whence the first rays of light secretly break through the darkness. Every circumstance, preceding the birth of John, testifies to a special dispensation of God. He is born of pious parents, and of priestly blood, that the genuine theocratic spirit may be awakened and produced in the forerunner of the Lord. He is trained for his high destination, not in corrupt Jerusalem, but in the retirement of a remote city of the priests (ver. 39). It is not revealed to all, that the voice of “ him that crieth ” shall soon resound over hill and valley. The first witness to this is only the pious old man, who greets the prophet as his child. An angel assures Zacharias of the distinction conferred upon him. What human tongue could have foretold it to him ; or how could he have ventured to hearken to the voice of his own heart, without direct revelation ? The angel appears to him in the retirement of the sanctuary, while he is employed in the faithful discharge of his priestly office, and testifies, by his message, that the days are past in which the appearance of beings from another world betokened death and destruction to mankind. To enhance his enjoyment of it, the blessing is announced as an answer to prayer ; and the very name given to the child, speaks to him of the graciousness of his God. As a son begotten in old age, John ranks with Isaac ; as granted to the barren in answer to prayer, with Samson and Samuel.

His office and mission are stated in words which must have recalled to Zacharias the prophecy of Malachi ; while the description of his habits, as those of a Nazarite, and of his character, as in the spirit of Elias, must have pointed out to his father a life of sorrow and strife. And when the astonished priest desires a sign, his want of faith is visited with a proof of the severity, but at the same time of the goodness, of God. As faith is to be the chief condition of the new covenant, it was needful that the first manifestation of unbelief should be emphatically punished ; but the wound inflicted becomes a healing medicine for the soul. Zacharias is constrained to much silent reflection, and, according to the counsel of God, the secret is still kept for a time. The sight of the priest struck dumb, awakens among the people an expectation of some great and heavenly event ; and soon will "the things" (ver. 65, marg.) done in the priest's house, be "noised abroad throughout all the hill-country of Judea."

2. So many traces of divine wisdom are apparent in the narrative, that scepticism itself has no exceptions to make, but to its miraculous character ; the appearance of an angel being especially opposed to the notions of modern criticism. This being the first account of the kind, which we meet with in Luke's Gospel, we may be allowed the following remarks. The existence of a higher world of spirits, can as little be proved, as denied, by any *a priori* reasoning ; experience and history can alone decide the point. Now it is certain, on purely historical and critical grounds, that angels have been both seen and heard by well-known and credible individuals ; and if this be so, a higher world of spirits must exist. It has, indeed, been said (Schleiermacher), that belief in the existence of angels, once admitted, has no limit in the religious consciousness of the believer ; but the question here, is merely concerning the historical truth of biblical angelology, and not concerning the subjective experience it produces. Angels are not merely "transient emanations and effulgences of the divine essence" (Olshausen) ; but personal, conscious, holy beings, related, like men, to the Father of spirits. God, being the supreme and absolute Spirit, is able to employ such *λειτουργιὰ πνεύματα* in His service ; and man, having received a spiritual element from God, cannot lack the ability of perceiving, with an enlightened eye, the appearance of beings so nearly related to himself. It is not when the bodily eye has been directed to the material world, but when a higher and more spiritual organ has been developed, and the ear

opened to the voice of God, in the hours of prayer and solitude, that angelic appearances have been perceived. This power of perception, produced by God Himself, must be distinguished from the trance or vision, properly so called, wherein angels have sometimes, but by no means always, been perceived. The angelic apparition was, in no case, the fruit of an overstrained imagination, but an objective revelation of God, by means of personal spirits; yet only capable of being received under certain subjective conditions. With respect to the angel who appeared to Zacharias, if unbelief, on hearing his name, should cavil, and doubt whether such definite names are borne in heaven, this conclusion cannot be escaped under the pretext, that Gabriel (*the hero of God*) is no *nomen proprium*, but merely an *appellativum*; and we have only to answer, *neganti incumbit probatio*.

3. There is a remarkable coincidence between Zacharias and Abraham on the one side, and Elisabeth and Sarah on the other; not only in the fact of their unfruitfulness during so many years, but also in the frame of mind in which they at length received the glad tidings. But in these parallel histories, it is, in the Old Testament, the man who is strong, the woman weak, in faith (Gen. xviii. 12); while here, on the contrary, it is the man whose faith falters. Even in the very first chapter of Luke, woman, who had so long been thrown into obscurity in the shadow of man, begins, in the persons of Mary and Elisabeth, to take her place in the foreground, by the heroism of a living faith; as if to show that she is no longer the slave of man, but a fellow-heir with him of the grace of life (1 Pet. iii. 7).

4. It is a remarkable proof of the divine wisdom, that John is announced as the second Elias. This name gives the earliest indication of his mission, as reformer, in an extremely corrupt nation; of his struggle, in resisting single-handed the false gods of his age, as Elijah did Ahab and Jezebel; of his fate, in being first persecuted and rejected, but afterwards honoured. The likeness of John the Baptist to Elijah, strikes us not only in his outward appearance, his clothing, and way of living, but in his spirit and character, as a preacher of repentance. The difference between them—consisting chiefly in the fact, that the second Elias did no miracles—is explained by the peculiarity of his relation to the Messiah. If the latter were to appear, as a prophet mighty in word and deed, His forerunner could do no miracles, without dividing the attention, and provoking a comparison, which must have

been to the prejudice of one or the other. He who would cavil because the head of the greatest of the Old Testament prophets is encircled by no halo of miracles, will find his answer, John x. 41.

5. On the formerly often-questioned genuineness of the two first chapters of Luke, comp. Credner, "*Einleitung N. T.*," p. 131; on the whole of Luke's narrative of events preceding the birth of Christ, J. P. Lange On the historical character of the canonical Gospels, and especially on the history of the childhood of Jesus, Duisburg, 1836; and (though with critical discrimination) "*die Jugendgeschichte des Herrn*," by Dr E. J. Gelpke, Bern and Leipsic, 1842.

HOMILETICAL HINTS.

The announcement of the birth of John the Baptist, appointed by divine wisdom, received in human weakness, confirmed by striking signs, crowned with surprising results.—God's way in the sanctuary: 1. *The dark* sanctuary, or dwelling-place of the Infinite; 2. *the divine*, where His glory is manifested.—The answer to the prayer of Zacharias was, 1. earnestly desired, 2. long delayed, 3. promised in a surprising manner, 4. incredulously waited for, and 5. gloriously vouchsafed.—The happiness of pious couples, even when the blessing of children is denied.—The life of faith a continual priesthood.—God's revelation hidden from the eye of the world.—The holy angels present, even now, in the Lord's house.—The fear with which the revelation of great joy fills the heart of a sinner.—The birth of John still a matter of rejoicing to many.—John, the second Elias: their similarity and dissimilarity.—John, great in the sight of the Lord: his superiority to all the Old Testament prophets, his inferiority to our Lord.—The gift of abstinence even under the new covenant.—No meetness for the kingdom of heaven, without sincere repentance.—The desire to see signs and wonders, 1. easily explicable; 2. very reprehensible; 3. entirely superfluous, where a greater sign has already been vouchsafed.—The angel who stands in the presence of God: his mysterious name, exalted work, and hidden origin.—Zacharias dumb, yet preaching to believers and unbelievers.—The announcement of the birth of John the Baptist, a proof of the truth of the prophetic word (Isa. xlv. 15): 1. God, a God that hideth Himself, 2. the God of Israel, 3. the Saviour.—Elisabeth, a type of the faith which receives God's blessing, enjoys God's peace, and waits God's time.—When the reproach of His people is taken away, the Lord has been looking

down on them favourably.—The Lord's second coming is, like His first, openly announced, incredulously doubted, patiently expected.—The Lord will give more to His people than He withholds from them.—Does Zacharias tremble at the sight of an angel? Where will the ungodly and the sinner appear, when the Lord cometh with ten thousand of His saints?—The punishment of unbelief is in the end a blessing.—The less, the preparation for the greater.—Who hath despised the day of small things? Zech. iv. 10.—“Children are an heritage of the Lord, and the fruit of the womb is His reward.”—Gabriel standing in the presence of God in heaven, and John great in the sight of the Lord on earth.—The interest of the angels in the coming of God's kingdom on earth.—Even in times of the greatest corruption, there are still houses which are temples of God.—“The vision is yet for an appointed time; but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.”

Starcke.—In prayer, we should remember the presence of angels.—Even one of the holiest of men cannot stand before an angel.—Even the true servants of God are not without infirmities.—Nothing is great, but what is great before God.—God is able to do exceeding abundantly above all that we ask or think, Eph. iii. 20.—The more intimate the communion of a Christian with his God, the more certain his chastisement when he offends Him.—He who sins with his mouth, is punished in his mouth.—God has an eye upon His people, though no one else should see them.—There are times when the children of God bear reproach; there are also times when God takes away their reproach before men: in both His grace is shown.

B. *Annunciation of the Birth of the Messiah.* (CHAP. I. 26—38.)

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 To a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: 33 And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. 34 Then said Mary

unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called the Son of God. 36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 37 For with God nothing shall be impossible. 38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

CRITICAL REMARKS.

1. *Nazareth*—See remarks on Matt. ii. 23.

2. *To a virgin*—Joseph is the most prominent person in Matthew's narrative of events preceding the birth of Christ, Mary in Luke's; an indication that she was, whether mediately or immediately, the source whence he derived the account of these facts. (Comp. Acts xxi. 17.)

3. *Of the house of David*.—These words, relating solely to Joseph, show that he was also of the blood-royal. That they by no means deny the descent of Mary from David, will appear hereafter.

4. *And the angel came in unto her*.—Here is no mere apparition of an angel in a dream, as to Joseph; but a visit in open day, in the quiet hour of retirement, as more befitting and satisfactory under the circumstances.

5. *Highly favoured*.—It is apparent from ver. 30 that this is not spoken of the external beauty of Mary, but of the favour she had found in God's sight. The same epithet is bestowed upon all believers, Eph. i. 6, orig.

6. *She cast in her mind*.—A proof of her serenity and presence of mind at a critical period. How different were Zacharias, and many before him!

7. *Shall be called*;—i.e., not only shall *be*, but shall one day be publicly *recognised* as what He really is.

8. *The Son of the Highest*.—This name seems here used by the angel, not in a metaphysical, but a theocratic sense. It points to the anointed King, so long foretold by the prophets, and to whom the words, 2 Sam. vii. 14, Ps. ii. 7, lxxxix. 28, so fully applied. Very deserving our consideration is the following observation of O. von Gerlach: "It is worthy of remark, that the proper divinity of her son was not definitely revealed to Mary: otherwise, neither she nor Joseph could have been in a position to bring up the child; for the submission, which was a necessary condition of His humanity, would have been submission only in appearance. But this

promise, while it by no means abolished the parental relationship, would yet direct the reverential attention of the parents towards the child. From the very beginning of our Lord's incarnation, we see that the knowledge of His divinity was not to be communicated in an external and awe-inspiring manner, but to be gradually manifested by His humanity, and work of redemption." For Mary, who was so intimately acquainted with the Old Testament, this prophecy would contain the essence of the most remarkable Messianic promises : 2 Sam. vii. ; Isa. ix. ; Micah v., etc.

9. *Over the house of Jacob.*—The announcement of His reign over the whole world would have been, at this time, even more incomprehensible to Mary. It lies hidden, however, in the promise, "Of His kingdom there shall be no end." We must not regard these words of the angel as an accommodation to the exclusively Jewish expectations then prevailing, concerning the kingdom of Messiah. Salvation is of the Jews, and will one day return to Israel.

10. *How shall this be?* etc.—A natural objection, and a question as much allowed by the angel, as that of Zacharias had been blamed. Comp. Num. xxxi. 17 ; Judg. xi. 39 ; Matt. i. 18.

11. *The Holy Ghost—the power of the Highest.*—The parallel between these two expressions, exacts that the one should be interpreted by the other ; and their *mutual* light teaches, that the Holy Ghost has verily a life-producing power, but by no means, that He is *only* power, without personality.

12. *Shall come upon thee—shall overshadow thee.*—Again two phrases reflecting light upon each other. Both point to the supernatural operation of the Holy Ghost, in bringing to pass that which ordinarily occurs only through conjugal intercourse. The word ἐπισκιάσει can no more be understood to denote a special divine protection (Kuinoel), than a cohabitation (Paulus).

13. *Therefore also.*—His miraculous birth is here spoken of as the natural, but by no means the only reason, why He, who had no human father, should receive the name of the Son of God.

14. *Thy cousin (ἡ συγγενής σου).*—It does not quite appear what was the relationship between Mary and Elisabeth. This relationship, however, whatever it might be, proves nothing against Mary's descent from David, as different tribes might be united by marriage. (Num. xxxvi. 6 offers no difficulty, as it relates only to heiresses, whose family was in danger of becoming extinct.) There is, therefore, no reason to conclude that Mary, by reason of her relationship

to Elisabeth, was of the tribe of Levi (as in the *Testam. XII Patriarcharum*, p. 542, and Schleiermacher's *Lukas*, p. 26).

15. *With God nothing shall be impossible*.—A powerful support for Mary's faith; and the last, and indeed the only sufficient, answer to the horror of the miraculous, manifested by modern criticism.

16. *Be it unto me*.—Not only the utterance of obedient submission, but also of patient, longing expectation. The heart of Mary is now filled with the Holy Ghost, who can also prepare her body to be the temple of the Son of God.

DOCTRINAL REFLECTIONS.

1. Concerning the person of Mary, her youth, and legends of her after history, see Winer *in voce* Mary. The beauty of her character, as "the handmaid of the Lord," and the chosen instrument of the Holy Spirit, strikes us at the first glimpse afforded to us. (A. H. Niemeyer gives a short but beautiful notice of her, in his *Charakteristik der Bibel* i., pp. 40–42.)

2. Two views, which have obtained in the Christian world, concerning the person and character of Mary, are condemned by these early pages of Luke's Gospel. The first is that of the Roman Catholic Church, which transforms the handmaid of the Lord into the queen of heaven; the mother of Jesus into the mother of God; the redeemed sinner into the mediatrix and intercessor. The other is that of *Rationalismus vulgaris*, which deprives the lowly bride of the carpenter of the chastity and purity which were her richest dowry, and necessarily rejects the miracle of the supernatural birth; there being no reason for concluding that Jesus was the son of Joseph. The first idea was chiefly supported by the apocryphal gospels, which represented the head of her, upon whom the light of the divine favour had indeed richly fallen, as surrounded by a visible halo. Its result was an almost heathen apotheosis of the virgin-mother, producing all the follies of an unlimited Mariolatry. The second notion was first conceived in the brain of the heathen Celsus, who derides the mother of Jesus, as the victim of seduction; while the Jewish edition of this idea names one Panthera or Pandira as her seducer. To the shame of Christendom, we have seen this blasphemy revived, in various forms, in the nineteenth century (Bahrdt, and, in some degree, Paulus and others). Its own intrinsic beauty, truth, and sublimity commend the Gospel narrative, in opposition to both these products of a diseased imagination.

3. With respect to the descent of Mary from David, it is undeniable that the words, *ἐξ οὗτου Δαβίδ*, Luke i. 27, refer exclusively to Joseph; yet they by no means assert, that our Lord did not descend from David on His mother's side. We shall soon see that Luke iii. presents us with the genealogy of Mary, as Matt. i. does with that of Joseph. The angel, too, who announces to her that she shall conceive a son, through the power of the Holy Ghost, could not possibly have added, "The Lord God shall give unto Him the throne of His father David," had not Mary herself been a daughter of David. Her song of praise, also, clearly shows what expectations she cherished for the house of David, and can only be understood, with psychological correctness, when it is regarded as uttered by the daughter of a royal house, who, though that house was then in the depths of degradation, was yet looking forward to the elevation of the rightful dynasty, and the abasement of the foreign tyrant who then usurped the throne. The Magnificat is as unambiguous a proof of Mary's royal descent as the genealogy, ch. iii.

4. The miraculous conception of our Lord, by the power of the Holy Ghost, is related by Luke, as a fact which cannot be doubted, and leaves no room for supposing that he is treating of aught mythical or traditionary. It has often been said, but never proved, that the Jews of those days were expecting that Messiah would be born of a virgin, in some miraculous manner; but even then, it would not follow that the narrative was composed merely in obedience to the dictates of such an expectation. The analogy of certain heathen theogonies, may perhaps prove the *possibility* of inventing such a narrative, in a polytheistic or pantheistic sense; but its *reality*, in a Christian sense, can by no means be thus accounted for. Its similarity to the accounts in certain apocryphal gospels speaks more for, than against, the historical fidelity of Luke. Our Lord Himself, indeed, so far as we know, never spoke of this miracle; but His silence may be satisfactorily accounted for. His mother's honour, the nature of the circumstance, the enmity of the Jews, all forbade Him to bring to light a mystery, for the truth of which He had only His own or Mary's word to offer. Nor need it astonish us, that His contemporaries speak of Him as the son of Joseph (John i. 45); nor that Mary, speaking of her husband to Jesus, then twelve years of age, should say, "Thy father;" nor, least of all, that His brethren should not believe in Him (John vii. 5); for, from all in the domestic circle, except Mary and Joseph, the

affair was concealed with profound secrecy. We have already seen that Matthew also speaks of a miraculous birth; while Mark, though he passes over in silence the history of Christ previous to His entry upon His public ministry, yet presents the person of our Lord in so divine a light, as naturally to lead to the supposition of His heavenly origin. John is also silent on the subject, though, in his description of the children of God, as born *οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός*, immediately before the words, *ὁ λόγος σὰρξ ἐγένετο*, there seems contained a latent reminiscence of what he must have undoubtedly heard from Mary during his long and intimate intercourse with her. For if he says, that that which is born of the flesh is flesh, and that the *λόγος ἐν ἀρχῇ πρὸς τὸν Θεόν* became flesh, we must, according to this Evangelist also, believe that this took place in some other way than through the *θέλημα σαρκός*. Nevertheless, though the conception by the power of the Holy Ghost may be deduced from his doctrine concerning the Logos, he certainly does not expressly declare it. Paul also contents himself with the general statement, that the Lord was born of a woman, and of the seed of David (Rom. i. 4; Gal. iv. 4); and it seems clear that this miracle, though an indispensable element of Gospel history, did not originally belong to the apostolic *κήρυγμα*, which, according to Acts i. 21, began only with the baptism of John.

5. This does not, however, interfere with the fact, that the miraculous conception stands on a firm historical foundation, and is of the greatest doctrinal importance. For the first assertion, they who deny it, *a priori*, as absolutely impossible, deserve no other answer than: *πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ*. Yet, far rather than say, with a modern theologian (Hase), that “birth of a virgin cannot be proved to be impossible,” would we comfort ourselves with the words of the angel, *ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ Θεοῦ πᾶν ῥῆμα*. The laws of nature are not chains, wherewith the Supreme Lawgiver has bound Himself; but cords, which He holds in His own hand, and which He can lengthen or shorten as His good pleasure and wisdom dictate. And surely, in the present case, an end worthy of divine interference justified the deviation. When the Eternal Word was, in “the fulness of the time,” to take upon Him the form of a servant, the new member could only be introduced into the human series in an extraordinary manner. He, who was in the beginning with God, and who came of His own will to sojourn in this our world, could hardly enter it

as one of ourselves would. He, who was the light and life of men, must surely see the light of day, through an immediate exercise of omnipotent power. Besides, if He were to be free from every taint of original sin, and to redeem us from the power of sin, how would this have been possible, if He had been born by the fleshly intercourse of sinful parents? The strong and healthy graft which was to bring new life into the diseased stock, must not originate from this stock, but be grafted into it from without. To deduce hence the need also of an *immaculata conceptio*, in the case of Mary, would be to lose sight of the fact, that we do not lay the chief stress upon the article "*natus e virgine M.*," but upon the preceding "*conceptus e Sp. S.*" From the moment of our Lord's conception, the Holy Spirit certainly continued to influence and penetrate the mind and spirit of Mary, to suppress the power of sin, and to make her body His consecrated temple. If it be said that Christian consciousness is perfectly satisfied by accepting the fact, that God removed all the pernicious consequences resulting from an ordinary human birth (Schleiermacher), the question here is not, What can the Christian consciousness of an individual bear? but, What saith the Scripture? Moreover, the true humanity of the Son of man is by no means abolished, but rather explained by this miracle; for was Adam no real man, because he also, in a physical view, was a *υἱὸς Θεοῦ*? In short, the miraculous conception is a *σκάνδαλον* to those alone who will see in our Lord nothing more than His pure humanity, and who put the sinlessness of the perfect man Christ Jesus in the place of the real incarnation of God in Him. To us, who believe in the latter, His miraculous conception is the natural consequence of His superhuman dignity, the basis of His normal development, and a symbol of the *ἄνωθεν γεννηθῆναι*, which must take place in every member of the kingdom of God. Compare *J. van Oosterzee, Disputatio Theologica, de Jesu e virgine Maria nato*, Trag. ad Rh. 1840.

6. The conception of the Son of God, by the Holy Ghost, is the beginning of the intimate union between the *λόγος ἐνσαρκος* and the *πνεῦμα οὐκ ἐκ μέτρου*, John iii. 34. Thirty years later, the Spirit descended upon Him in a bodily shape; and after He was glorified, He sent the Spirit upon all that believed on Him. The same Spirit who formed the body of Christ, forms also the *corpus Christi mysticum*, the Church.

HOMILETICAL HINTS.

The calm, unostentatious entrance of the Divine Word into the world.—God hath chosen the weak things of the world to confound the things which are mighty.—The present worship of Mary condemned by the words of Gabriel: 1. Mary is called by him, highly favoured, blessed *among* women; by her worshippers, the *dispenser of favours*, raised *above* women: by him, the handmaid of the Lord, a sinful daughter of Adam; by them, the Queen of angels, the *immaculata concepta*.—Mary a type of faith; in her just astonishment, natural fear, gentle boldness, and unlimited obedience.—The blessed among women: 1. poor, yet rich; 2. “troubled,” yet meditative; 3. first doubtful, then believing.—The angelic appearances to Zacharias and Mary compared.—Jesus a gracious gift, 1. to Mary, 2. to Israel, 3. to the world.—The greatness of Jesus, and the greatness of John, compared (vers. 15 and 32): 1. Jesus greater than John in Himself; 2. a greater gift of God; 3. therefore worthy of our greater appreciation.—The throne of David, 1. raised up after deep abasement, 2. raised up amongst Israel, 3. raised up amongst us, 4. raised up to fall no more.—The question, How shall this be? may be asked, 1. in a sense lawful for man, and reverential towards God; or 2. in a sense unlawful for man, and dishonouring God.—The operation of the Holy Ghost in creation (Gen. i. 2), and in redemption or the new creation (Luke i. 35), compared: 1. In both, a long and silent preparation; 2. in both, a life-giving and fructifying operation; 3. in both, a new world created.—The support which those, who are “highly favoured,” find from contemplating others also highly favoured: This support perfectly lawful, often indispensable, always limited, and the highest, and often the only, support of faith, in a power to which nothing is impossible.—With God nothing shall be impossible, an answer by which, 1. unbelief is put to shame, 2. weak faith strengthened, 3. and faith excited to thankful adoration and unlimited obedience.—Behold the handmaid of the Lord! 1. Her hidden conflict; 2. her complete victory; 3. her full reward; 4. her happy peace.—The messenger of Heaven and the child of earth united, to perform the counsel and good pleasure of God.—The greatest miracle in the world’s history, encompassed with the thickest veil of obscurity.

Starcke.—God knows where to find His children, however hidden they may be (2 Tim. ii. 19).—God is wont to bestow His favours in times of quiet and retirement, Isa. xxx. 50.—All believers

are the “blessed” of the Lord (Eph. i. 3).—The holier, the humbler.—The “troubles” of holy minds always end in comfort.—The members of Christ’s kingdom have in Him an everlasting King, an everlasting support, and an everlasting joy.—Let even thy nearest and dearest forsake thee, so thou make sure the Lord Jesus be with thee, and abide in thee.

Heubner.—Mary and Eve: their similarity and dissimilarity, their relation to the human race.—Mary the happiest, but also the most sorely tried, of women.—Christians born of the house of Jacob, according to the Spirit.—Humility the best frame of mind for the reception of grace.—Our birth is also a work of God.—The miraculous birth of Jesus, a glorification of the whole human race.—*Wallin*: The angel’s salutation of Mary may be applied to Christians in all the holy seasons of life: baptism, confirmation, the time of chastening, the day of death.—*Fr. Arndt*: How does the time of regeneration begin in the world, and in the heart? By an announcement of the grace of God, which is, 1. heard in humility, 2. received with patience and entire self-resignation.

Van Oosterzee.—Mary the handmaid of the Lord. This saying the inscription of the history of Mary, as maid, wife, and widow. Her character presents a rare combination of—1. genuine humility, with joyful faith; 2. of quiet resignation, with active zeal; 3. of faithful love, with unwavering heroism.—*Item*: That the Word was made flesh, is, 1. an undoubted fact; this proved by, *a.* the life, *b.* the words, *c.* the works of the Lord; 2. an unfathomable miracle; *a.* the unprecedented, *b.* the intimate, *c.* the voluntary, nature of the union of the Divine Word with flesh; 3. an ever-memorable benefit; for this incarnation is, *a.* the glory, *b.* the light, *c.* the life of mankind. To conclude, the questions, Do you believe in the fact? reverence the miracle? highly esteem the benefit?

C. *Hymns of Praise, with which the expectation of the Messiah’s Birth, and the actual Birth of the Baptist, were greeted.* (CHAP. I. 39—80.)

39 And Mary arose in those days, and went into the hill-country with haste, into a city of Juda; 40 And entered into the house of Zacharias, and saluted Elisabeth. 41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: 42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. 43 And whence is this to me, that the mother of my Lord should come to me? 44 For, lo, as soon as

the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. 45 And blessed is she that believed : for there shall be a performance of those things which were told her from the Lord. 46 And Mary said, My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour. 48 For He hath regarded the low estate of His handmaiden : for, behold, from henceforth all generations shall call me blessed. 49 For He that is mighty hath done to me great things ; and holy is His name. 50 And His mercy is on them that fear Him from generation to generation. 51 He hath showed strength with His arm : He hath scattered the proud in the imagination of their hearts. 52 He hath put down the mighty from their seats, and exalted them of low degree. 53 He hath filled the hungry with good things ; and the rich He hath sent empty away. 54 He hath holpen His servant Israel, in remembrance of His mercy ; 55 As He spake to our fathers, to Abraham, and to his seed for ever. 56 And Mary abode with her about three months, and returned to her own house. 57 Now Elisabeth's full time came that she should be delivered ; and she brought forth a son. 58 And her neighbours and her cousins heard how the Lord had showed great mercy upon her ; and they rejoiced with her. 59 And it came to pass, that on the eighth day they came to circumcise the child ; and they called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so ; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, how he would have him called. 63 And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. 65 And fear came on all that dwelt round about them : and all these sayings were noised abroad throughout all the hill-country of Judea. 66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be ! And the hand of the Lord was with him. 67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 68 Blessed be the Lord God of Israel ; for He hath visited and redeemed His people, 69 And hath raised up an horn of salvation for us in the house of His servant David ; 70 As He spake by the mouth of His holy prophets, which have been since the world began ; 71 That we should be saved from our enemies, and from the hand of all that hate us ; 72 To perform the mercy promised to our fathers, and to remember His holy covenant, 73 The oath which He sware to our father Abraham, 74 That He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, 75 In holiness and righteousness before Him, all the days of our life. 76 And thou, child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare His ways ; 77 To give knowledge of salvation unto His people, by the remission of their sins, 78 Through the tender mercy of our God ; whereby the day-spring from on high hath visited us, 79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. 80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

CRITICAL REMARKS.

1. *Into a city of Juda.*—It does not seem probable that these enigmatical words denote so much as a city of the tribe of Judah, much less that they point out Jerusalem or Hebron. The supposition, that *Ἰούδα* has been substituted for *Ἰούτα* (mentioned Josh. xv. 55), is far more credible; nor is it unlikely that this less strictly correct orthography is derived from Luke himself. Juta is at present a considerable district, inhabited by Mohammedans. See Rohr's Palestine, p. 187.

2. *Mary arose and entered.*—According to Jewish customs, it was improper, or at least unusual, for single or betrothed females to travel alone. Mary, however, may have undertaken this journey with Joseph's consent, and, perhaps, partly in the company of others. The supposition, that Joseph had taken his betrothed bride to his home, after a public solemnization of their nuptials, before this journey (Hug, Ebrard), seems improbable; but still more so, that Mary had already apprised him of the fact of the angelic visitation. Her part throughout was to announce nothing, but simply to wait till He, who had destined her to the highest honour ever bestowed, should, in His own good time, also make clear her innocence to the eyes of her husband and the world. By this state of affairs only, can Luke's account be reconciled with Matthew's, who, after the words *εὐρέθη ἐν γ. ἔχ.*, describes the discovery of Mary's state as an unexpected, and hence a disquieting, discovery to Joseph. Mary leaves it simply to God to enlighten Joseph, as He had enlightened her. Nor does she undertake a journey to Elisabeth to consult with her, or to avoid her husband, but to seek that confirmation of her faith pointed out to her by the angel.

3. *And it came to pass.*—The salutation of Mary, the ecstasy of Elisabeth, and the leaping of the babe in her womb, are three circumstances occurring at the same moment. At Mary's arrival, Elisabeth is filled with joy, and her babe moves. Luke mentions the latter circumstance first, as being the most extraordinary, although, in itself, it was rather the consequence than the cause of the emotion felt by Elisabeth at Mary's salutation. The aged woman, filled with the Holy Ghost, recognises, by the extraordinary movement of the child, the presence of the future mother of her Lord; and thus the yet unborn John already offers involuntary homage to the *καρπὸς τῆς κοιλίας* of Mary.

4. *And blessed.*—The first beatitude of the New Testament,
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and, in a certain sense, the root of all the rest. Elisabeth, while extolling the blessedness of Mary, was undoubtedly reflecting with compassion on the condition of Zacharias, whose unbelief had been reproved with loss of speech, while the believing Mary was entering her house with joyful salutations.

5. *For there shall be a performance, etc.*—It is grammatically possible, yet not logically necessary, to refer the *ὅτι* to the *object* of Mary's faith (which believed *that* there, marg.). The assurance, that verily the things promised should be fulfilled without exception, though not indispensable in Mary's case, must yet have been a confirmation of her faith, which she would most gladly welcome. It is self-evident how much the abruptness of the sentences in which Elisabeth pours out the fulness of her heart, enhances the beauty of this passage. A psalm-like tone, better felt than expressed, seems to resound in her words, forming a prelude to Mary's "*Magnificat*."

6. *And Mary said.*—The angel's visit was vouchsafed to Mary later than to Zacharias, yet her song of thanksgiving is uttered long before his: faith is already singing for joy, while unbelief is compelled to be silent. The *Magnificat* is evidently no carefully composed ode, but the unpremeditated outpouring of deep emotion, the improvisation of a happy faith. It was easy for Mary, a daughter of the royal race, well acquainted with the lyrics of the Old Testament, favoured by God and filled with the Holy Ghost, to become in an instant both poetess and prophetess. The fulfilment of the angel's words with respect to Elisabeth, in which she saw a pledge and token of the full performance of his other promises, and of the realization of her most cherished hopes, seems to have been the immediate cause of this song of praise.

7. *My soul doth magnify the Lord.*—Mary's hymn recalls, besides the song of Hannah (1 Sam. ii. 1), several passages in the Psalms, especially in Ps. cxiii. and cxxvi. The whole may be divided into three or four strophes, forming an animated doxology. The grace of God (ver. 48), His omnipotence (vers. 49–51), His holiness (vers. 49, 51, 54), His justice (vers. 52 and 53), and especially His faithfulness (vers. 54 and 55), are here celebrated. It sounds like an echo, not only of David's and Hannah's, but also of Miriam's and of Deborah's harps; yet independently reproduced in the mind of a woman, who had laid up and kept in her heart what she had read in Holy Scripture.

8. *God my Saviour.*—Undoubtedly Mary was looking for civil

and political blessings, through the birth of the Messiah; but we overlook the clearness of her views, and the depth of her mind, by thinking that her expectations were only, or chiefly, fixed upon these. The temporal salvation which she expected, was in her eye only the type and symbol of that higher blessedness, which she desired above all things.

9. *The low estate*.—Not lowliness of mind, but of condition, *humilis conditio*.—*From henceforth*. The first beatitude, uttered by Elisabeth, is a token of an unutterable number, of which one at least is recorded, Luke xi. 27.

10. *And holy is His name*.—No mere apposition to *δυνατός* (Kuinoel), but a new and independent sentence (comp. 1 Sam. ii. 2).

11. *The mighty*.—Mary would have been no true daughter of David, if she could have spoken these words without primary reference to Herod; but no believing Israelite, if she had thought of Herod alone. The overthrow of all anti-Messianic power seems, in her imagination, to begin with the fall of the Idumæan usurper.

12. *He hath filled the hungry with good things*.—The supposition, that only the good things of this world are here alluded to (Meyer), is as little to be entertained, as that the satisfying of a spiritual hunger is exclusively intended. Such an alternative is certainly unnecessary in the case of Mary, whose earthly hunger and nourishment were both the type and resemblance of a higher need and a higher satisfaction, and who had certainly felt what Göthe afterwards sung, "*Alles vergängliche ist nur ein Gleichniss*." At this time, the spiritual craving was most powerfully felt among the outwardly needy. How exclusively material, or how exclusively spiritual, would Mary have been, if she could have wholly confined her meaning to either of these ideas!

13. *Abraham and his seed*.—A remarkable proof that Mary's expectations concerning the Messiah's appearance were not of an exclusive, but of a universal nature. (The seed promised to Abraham was to be a blessing to the whole world.)

14. *And returned to her own house*.—To keep silence before Joseph, as she had broken silence before Elisabeth. Even the distasteful manner in which what passed between the betrothed pair is embellished in apocryphal literature (*Protevangel. Jac.* ch. 11, 12; *Thilo*, p. 215), is better than the opinion that Mary made a sort of *confessio auricularis* to her husband. To suppose it psychologically and morally impossible that Mary kept silence and waited, even after her visit to Elisabeth, is to have entered but very superficially

into her circumstances. Hers was no transient kindling of mere enthusiasm, but a constant and steadily burning flame of divine inspiration.

15. *To circumcise the child.*—On the origin, intention, and sacredness of circumcision, see *De Wette, Archæologie*, § 150. According to Gen. xxi. 3, 4, the performance of circumcision, and the bestowing of a name, had been simultaneous from the very origin of the rite. It is remarkable how much the custom of giving the name on the seventh or eighth day after a child's birth has been practised in the East, even where the rite of circumcision has been unknown. According to Ewald, *Israel Alterthümer*, p. 110, the first of these practices is found to exist among the Khandi in India, and the second among the Negroes; he also connects their use with the ancient sacred division of time into weeks.

16. *And his mother answered.*—*Ex revelatione*, according to Theophylact, Euthym. Zigabenus, Bengel, and Meyer. But it is not said here, that she was filled with the Holy Ghost; and it is highly improbable that Zacharias should have kept the matter concealed from her during so many months. Needless multiplication of the miraculous is quite as censurable as arbitrary denial.

17. *And they made signs.*—Certainly not because he was also deaf, as Ewald and many ancient writers have supposed; for the very fact that a sign was considered sufficient for Zacharias, shows that he had already silently heard the friendly contention.

18. *A writing-table.*—Tertullian well says, "*Zacharias loquitur in stylo, auditur in cera;*" and Bengel, "*Prima hæc scriptura N. T. incipit a gratia.*"

19. *And his mouth was opened immediately.*—Neither by the force of joyful emotion (Kuinoel), nor by his breaking a voluntary silence (Paulus), but by a miracle, whereby the word of the angel was fulfilled at exactly the right time. Now that his soul is fully released from the chains of unbelief, his tongue is released from the chains of dumbness. His first use of his recovered faculty is not to utter a complaint, but a doxology: a proof that the cure had taken place in his soul also.

20. *And fear came on all.*—Not a remark in anticipation of the history (De Wette), but the first immediate impression produced by what occurred at the birth and naming of the child. The Evangelist does not say that Zacharias uttered his song of praise on this eighth day. In the whole of St Luke's previous history, as well as in other parts of Holy Scripture, fear has always been the

first effect produced upon man by the consciousness that heavenly beings are entering into nearer and unusual intercourse with him (ch. i. 12, 29, ii. 9). This fear, which now spread only through the hill-country of Judea, afterwards filled the heart of all Jerusalem. It was undoubtedly kept up, as well as the expectation of some greater thing to follow, by the unusual manner in which the child John was brought up. The whole history of his childhood is summed up in the words, "And the hand of the Lord was with him;" an evident reference to the prophecy of the angel (ver. 15). With Lachmann and Tischendorf, we prefer the reading *καὶ γὰρ χεῖρ* to *καὶ χεῖρ* of the Recepta. The question of surprise is thus modified, and the surprise indirectly expressed as constantly increasing.

21. *And prophesied*.—This word, both here and often in many other places, must not be understood in the sense of *vaticinium edere*, but of uttering inspired words of praise. The last prophecy concerning Christ before His birth, by the mouth of Zacharias, has more the character of a psalm than an oracle. It can scarcely be better described than in the words of Lange, *Leben Jesu* ii., p. 90: "The song of praise now uttered by Zacharias, had so gradually and completely ripened in his soul, that he could never forget it in future. This song depicts the form and stature of his faith; it is the expression of the Gospel, as his heart had received it. It is with priestly intuition that Zacharias sees the reconciliation and enlightenment of the world in the advent of the Messiah. The coming Christ appears to him the true horn of salvation for His people, who henceforth, delivered from their enemies, shall perform true, real worship, celebrating the service of God in perpetual freedom. It is this that is his heart's delight as a priest. His heart's delight as a father is, that his son shall be the herald of this Lord, to give the knowledge of His salvation, even to them who sit in darkness and the shadow of death."

22. *For He hath visited and redeemed*.—Here, as also in Mary's song, the Aorist is most properly used to express the prophetic consciousness, to which the salvation, still partly hidden in the future, appears already present. In the eyes of Zacharias, all the benefits to be bestowed by the Messiah are summed up in the one word *λύτρωσις*; and this *λύτρωσις* is the fruit of the gracious look, which God has just cast (*ἐπεσκέψατο*) upon Israel. Zacharias passes over from speaking of Israel only, in ver. 68, to describe these benefits as bestowed generally (ver. 79) on all those who sit in darkness and the shadow of death: a beautiful climax, and worthy of notice.

23. *An horn of salvation.*—The well-known biblical meaning of קֶרֶן (1 Sam. ii. 10 ; Ps. cxxxii. 17, and elsewhere) must be here understood, and not the horns of helmets, nor the horns of the altar. A strong, powerful defender is pointed out ; nor does Zacharias forget that this horn is to spring from David's race, though it is remarkable how much less the Davidic element prevails in his song than in Mary's.

24. *As He spake by the mouth of His holy prophets.*—Zacharias is here taking up the golden thread which had dropped from Mary, ver. 55.

25. *That we should be saved from our enemies.*—Undoubtedly the political element was chiefly present to Zacharias. The priest is at the same time the patriot, deeply moved by the sight of Roman tyranny. But he chiefly prizes this political liberation as the means to a higher end, the reformation of divine worship : vers. 74 and 75.

26. *The mercy promised to our fathers.*—The fulfilment of the promises concerning Messiah, is not only a matter of rejoicing for the present, and a source of hope for the future, but also a healing balm for past sorrows. The fathers had, in their generation, wept over the decay of their nation, and were now living with God to look down from heaven upon the fulness of the time. Comp. Luke xx. 37, 38, and John viii. 56.

27. *That He would grant unto us.*—We are not to understand here the *matter* of the oath, but the purpose for which God once swore it, and was now about to fulfil it. For the oath itself, see Gen. xxii. 16–18.

28. *Without fear.*—Not the fear of God, which is rather the Old Testament token of piety, but the fear of enemies, which had often made Israel incapable of serving the Lord with joy. “How many times had the Macedonians, especially Antiochus Epiphanes, and the Romans, hindered the Jews in the exercise of their worship !” (*De Wette*.)

29. *In holiness and righteousness before Him.*—Ὁσιότης and δικαιοσύνη are so far different, that the former refers more to piety considered in itself, the latter to piety with respect to God.

30. *All the days of our life* (all our days), for both the number and weight of critical authorities justify us in expunging the words τῆς ζωῆς from the Greek text. Zacharias, then, is here speaking, not of the lives of individuals, but of the continuous political existence of highly favoured Israel. Uninterrupted

national prosperity, based upon true religion, is the ideal of his aspirations.

31. *And thou child.*—Zacharias, as a prophet of God, now begins to foretell the career of the last and greatest of the prophets. A striking proof of the prevalence of the theocratic over the paternal feeling in his song, is seen in the fact, that the Messiah is always placed in a more prominent position than His forerunner. Zacharias, however, at last, cannot forbear speaking of the latter, and with evident reference to Isa. xl. 3 and Mal. iv. He is to go before the face of the Lord (Jehovah), whose glory appears in the advent of the Messiah. The foundation of the salvation which he proclaims is forgiveness, and the *conditio sine qua non* of this forgiveness is the *knowledge of salvation*: comp. Heb. viii. 11, 12.

32. *The day-spring from on high.*—An emblematic allusion to Messiah and His salvation, again referring to Mal. iv. 2. There is a remarkable coincidence between the last Messianic prophecy of the Old Testament, and the very last before the incarnation of the Divine Word.

33. *Who sit in darkness and the shadow of death.*—The glance of the prophet here takes a far wider range than Israel. He beholds very many, deprived of the light of truth and life, sitting in darkness and the shadow of death, but *sees* in spirit the Sun of Righteousness rising upon them all: Isa. ix. 2 and lx. 1.

34. *To guide our feet.*—The end for which the day-spring should “*give light*,” as this again was the end for which it “*visited*” our dark world. The hymn concludes with a boundless prospect into the still partly hidden future.

35. *And the child grew.*—A summary description of the twofold development of the youthful Nazarite, both in mind and body. Thirty years passed before the “fear” which arose at his birth (ver. 65), was replaced by the universal agitation caused by his powerful voice. It is certainly possible, but neither certain nor probable, that during his sojourn “in the wilderness,” he came in contact with the Essenes dwelling in the neighbourhood of the Dead Sea.

DOCTRINAL REFLECTIONS.

1. The new covenant is greeted, at its first appearance, with hymns of joyful praise. What a contrast to the fear and terror accompanying the introduction of the Old! These songs manifest a happy interfusion of the letter of the Old, with the spirit of the New Testament. That of Mary is more individual, that of

Zacharias more national, in its character. The former is more nearly akin to David's thanksgiving after the promise made to him, 2 Sam. vii. 18; the latter, to his hymn of praise at Solomon's anointing, 1 Kings i. 48. It is worthy of remark, how entirely in the spirit of the Old Testament are the Messianic expectations expressed in both songs, and how free they are from narrow and exclusively Jewish notions.

2. The three songs of Elisabeth, Mary, and Zacharias, contain important contributions to the right understanding of their Christology. Each is thoroughly persuaded that the Messiah is to be the head of the prophetic brotherhood, the source of temporal as well as spiritual prosperity to Israel, the highest blessing to the world, the highest gift of grace, the supreme manifestation of the glory of God. We may easily disregard the absence of metaphysical speculations in the compositions of those whose views are so purely theocratic. Their hopes are just as material as might be expected from pious Israelites of their times, but at the same time so indefinite, that they could only belong to the period of the beginning of the sacred narrative. The very relative want of *originality* in the song of Mary, which is full of reminiscences, offers a psychological proof of its authenticity. Such songs as these would never have been composed so many years after the appearance of Jesus. Indeed, they may be considered as representative of the state of Messianic expectation just before the rising of the Sun of Righteousness; and are, in tone, form, and spirit, much older than the apostolic preaching of Christ's spiritual kingdom. At what other time could such lays have gushed forth, than just at that happy season, when the most exalted poetry became reality, and reality surpassed the ideal of poetry?

3. It is striking, that while it is said of both Elisabeth and Zacharias, before they uttered their songs, that they were filled with the Holy Ghost, the same is not said of Mary. The Spirit seems no longer to have come upon her, after the Old Testament manner, for a few moments, but to have dwelt in and acted upon her in the Gospel manner. The royal spirit is more expressed in her song; the priestly character, in that of Zacharias. In his, the Old Testament type, in hers the New, prevails.

4. The enthusiasm of faith attains its highest point just before the time of vision begins. It makes the aged Elisabeth young; transforms the youthful bride of the carpenter into the inspired prophetess of her future Son; renders the priest the herald who

announces the coming of the forerunner; and even communicates its rapture to the child unborn. The dogmatizer has as little right to build up upon this latter circumstance a doctrine of *fides infantium*, and thus make the exception the rule, as the Neologian has to deride a phenomenon of a history, whose religious importance and world-wide influence he is utterly unable to appreciate.

5. The song of Zacharias is a proof how much his spiritual life, and his insight into the divine plan of salvation, had increased, during the months of silence which succeeded his reception of the angelic message. Theologians who deny the existence of Messianic prophecies properly so called—*i.e.*, of special promises given by God Himself, with respect to the coming of Christ—should take a lesson from Mary and Zacharias. In their view, “*God spake by the mouth of His holy prophets;*” spake since the world began; spake to Abraham, and to his seed, of the coming Christ; spake so, that all future ages should believe, and expect, that all that was yet unfulfilled, would surely come to pass in due season.

HOMILETICAL HINTS.

The silence of faith and the silence of unbelief contrasted in the cases of Mary and Zacharias.—Meeting of Elisabeth and Mary, emblematic of that of the Old and New Covenant at their respective limits.—Mary’s greeting a comfort to Elisabeth in her sorrow, at her husband’s loss of speech.—The Holy Ghost in the yet unborn John glorifying the Divine Word, before His birth in the flesh.—Humility perplexed at the ineffable manifestations of grace.—The blessing pronounced, 1. upon her who first believed; 2. in her, upon all believers of the New Covenant.—Faith leads to sight; sight to increase of faith.—Mary’s song of praise, 1. the climax of all the hymns of the Old, 2. the beginning of all the hymns of the New, Covenant.—Deep conviction of the reception of the highest favours combined with personal humility.—The manifestation of righteous retribution combined with unlimited grace.—All the perfections of God glorified in the gift of the Saviour: 1. Grace, 2. power, 3. holiness, 4. mercy, 5. justice, 6. faithfulness.—The new day of salvation, the fruit of ancient promises.—The fruit of faith in Christ’s salvation is joy; which is, 1. a thankful joy, 2. a humble joy, 3. a hopeful joy, 4. a God-glorifying joy.—A heart devoted to God, the best psalter.—Mary and Eve: Faith in God’s word the source of supreme joy; unbelief of God’s word the source of deepest sorrow.—Mary, the Hannah of the New Testament, and,

like her, despised, exalted, rejoicing.—The coming of Jesus is, 1. the exaltation of the lowly ; 2. the putting down of the mighty ; 3. the satisfying of the hungry ; 4. the leaving empty of those who regard themselves as spiritually rich.—God's faithfulness and Israel's unfaithfulness.—The mercy of God shown, 1. to Mary, 2. through Mary to Israel, 3. through Israel to the world.

The three months of Mary's sojourn with Elisabeth, an emblem, 1. of the communion of saints on earth, 2. of the intercourse of the blessed in heaven.—The birth of John, a sign of God's faithfulness and truth.—The silence of Heaven at the birth of John, and the rejoicing of the angels at the birth of Jesus.—The import of bestowing a name, 1. in the case of the forerunner, 2. generally.—Every child a gift of God.—The obedience of faith, in the case of Zacharias, 1. tried, 2. shown, 3. rewarded.—The Hallelujah of man succeeds the Ephphatha of God.—The "report" of God attentively received, at first awakens a just fear, and afterwards drives away all fear.—A question and answer at the birth of a child : 1. The natural question, What manner of child shall this be ? 2. the satisfactory answer, The hand of the Lord will be with him.

The true father also a priest ; the true priest filled with the Holy Ghost ; the true filling with the Holy Ghost manifested in words of praise to God.—Redemption, a visit made by God to His people, by Heaven to earth.—*Novum Testamentum in vetere latet, vetus in Novo patet.*—No national prosperity without the fear of God.—No fear of God unaccompanied with beneficial effects upon national prosperity.—Redemption, God remembering His God-forgetting people.—The true service of God is a service without fear : 1. Without timid fear of man ; 2. without slavish fear of God.—No salvation without forgiveness of sins ; no forgiveness of sins without knowledge of the truth ; no knowledge of the truth without divine revelation ; no divine revelation without divine mercy, grace, and faithfulness.—The rising sun an emblem of Christ : 1. The darkness preceding both ; 2. the light spread by both ; 3. the warmth given by both ; 4. the fruitfulness caused by both ; 5. the joy with which both are hailed.—Darkness and the shadow of death, 1. cast down, 2. enlightened, 3. dissipated.—The Prince of Peace, the guide into the way of peace.

The threefold hymns of praise.—Variety and oneness in the minds of those who here glorify the grace of God in Christ.—Mary begins with what is individual, and ascends to what is general ; Zacharias begins with what is general, and descends to what is in-

dividual ; Elisabeth must precede, before Mary can follow.—In the case of Zacharias, the silence of unbelief is exchanged for the song of praise ; in that of Mary, the song of praise is exchanged for the silence and expectation of faith.—All three sing on earth the first notes of a song which shall perfectly and eternally resound in heaven, the one song of the innumerable multitude of voices.

The hidden growth of one designed for a great work in the kingdom of God.—Solitude the school of the second Elias.—The last silence of God, before the first words of the desert preacher.

Starcke.—Christians should not travel from sinful curiosity, but for some good purpose.—The loving salutation of the children of God.—When the heart is full, the mouth overflows.—We may well be filled with grateful astonishment, that the Lord should come unto us in His incarnation, in His Supper, through His word, and through faith.—As we believe, so it happens to us.—Mary says, *My Saviour* : she is then a sinner, needing a Saviour like any other child of Adam.

Quesnel.—The more God exalts an individual, the more should he humble himself.—*Langii Op. Bibl.* Pride of heart the greatest sin before God.

Zeisius.—Christians should give their children names which tend to edification.—*Brentii Op.* : God makes the speaker dumb, and the dumb man to speak.—*Osiander* : Hymns of praise, from sanctified hearts, are most acceptable sacrifice to God.—Compare Luther's exposition of the Magnificat, vii. 1220–1317, wherein he well says, “It is the nature of God to make something out of nothing ; therefore, when any one has already become nothing, God may make something of him.”

Heubner.—The faith of the less (Elisabeth) may strengthen the stronger (Mary).—Mary the happiest of all mothers.—Religion the foundation of true friendship.—Pious mothers a blessing to the whole race of man.—The Spirit must open a man's lips, or he is spiritually dumb.—John a guide into the way of peace, because a guide to Christ.—God carries on His work in secret.—Mature preparation for public work, especially for the work of the preacher.

Arndt.—Mary's visit to Elisabeth : 1. How it strengthens her faith ; 2. how it called forth her praise.

Palmer.—To the art of praising God (Luke i. 46–55) belong, 1. a clear eye to estimate the works of God ; 2. a joyful heart to rejoice in them ; 3. a loosened tongue to express this joy aright. The

first exemplified in Elisabeth, the second in Mary, the third in Zacharias.

Schröter, in a baptismal sermon on Luke i. 66.—In what sense was this question asked? How ought it to be asked?

SECOND SECTION.

THE HISTORY OF THE NATIVITY.

CHAPTER II. 1-20.

A. *The highest Gift of Heaven.* (VERS. 1-7.)

1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. 2 (And this taxing was first made when Cyrenius was governor of Syria.) 3 And all went to be taxed, every one into his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), 5 To be taxed with Mary his espoused wife,¹ being great with child. 6 And so it was, that, while they were there, the days were accomplished that she should be delivered. 7 And she brought forth her first-born son, and wrapped Him in swaddling-clothes, and laid Him in a manger; because there was no room for them in the inn.

CRITICAL NOTES.

1. *In those days.*—Shortly after the date of John's birth. Comp. ch. i. 36.

2. *All the world.*—Πᾶσα ἡ οἰκουμένη denotes not merely the country of the Jews, but the whole Roman Empire (*orbis terrarum*); and the enrolling (ἀπογράφεσθαι) was undertaken to obtain a registry of the inhabitants of the country, and of their respective possessions, whether for the purpose of levying a *poll-tax*, or of *recruiting the army*.

3. *This taxing was first made when Cyrenius was governor of Syria.*—The difficulties which this remark has caused, and the various efforts which have been made to solve this chronological enigma, are well known. (See, among others, *Winer, in voce Quiri-*

¹ *Textus Receptus*, his espoused *wife*. But according to Lachmann and Tischendorf, γυναῖκί must be omitted, both from internal and external evidence.

nus.) We are not writing a treatise, but a critical note, and shall therefore very briefly state our views for, and against, the different theories advanced. We reject, then, as inadmissible—1. The attempt to remove the difficulty on critical grounds, whether by rejecting the whole verse as *an erroneous gloss* (as Venema, Valckenaer, Kuinoel, Olshausen, and others), or by altering *the well-supported* reading (*e.g.*, by the omission of the article, as Lachmann): 2. the conjecture, that Cyrenius instituted this census, not as ordinary Proconsul of Syria, but as *extraordinary Legatus Cæsaris*; as, in this case, Luke would certainly have employed another word than ἡγεμονεύειν: 3. the explanation, that enrolment took place *before* Cyrenius was governor of Syria (Tholuck and Wieseler); for Luke writes better Greek than to use πρώτη in the sense of προτέρα: 4. the evasion, that ἀπογραφή means *registration* as well as *census* (Ebrard), and that the latter took place under Cyrenius, eleven years after the former: and, 5. as entirely arbitrary and gratuitous, the supposition of Schleiermacher, that it was merely a *priestly* taxing that took the parents of Jesus to Bethlehem, which Luke erroneously confounds with the Roman census. On the other hand, we believe we may thus render the passage, *the taxing itself was made, for the first time, when Cyrenius was governor of Syria*, by reading (with Paulus, Lange, and others), αὐτῇ for αὐτῇ; an alteration which no one can deem inadmissible, who considers that Luke himself wrote without accents. We believe that the Evangelist inserts this remark, to distinguish between the *decree* for the enrolment (taxing), which brought Mary and Joseph to Bethlehem, and the enrolment *itself*, which was not carried into execution till some time later. But as it is evident, from the mention of Cyrenius the governor of Syria and Judea, that in ver. 2 the enrolment only of the country of Syria is spoken of, while ver. 1 speaks of the enrolment of the whole Roman earth, we are at liberty to suppose that the ἀπογραφή was really ordered and begun at the birth of Christ, interrupted in Judea for a time by the death of Herod, and the political changes consequent on that event, and subsequently so efficiently continued and carried out under Cyrenius, that it might rightly be said to have been *made*, or completed, when he was governor. The remark of Luke, that this taxing was the first that was made in Judea, cannot fail to remind us, that Jesus was born just at the time when the deepest humiliation of the Jewish nation was beginning; while the fact that he deems it worthy of record, that our Lord should, so soon after His birth, have been

enrolled as a Roman subject, is a sample of the *universality* which characterizes his Gospel.

Thus viewed, the account of St Luke contains nothing that can impeach him with *failure of memory*, in so public and important a fact. Had he not investigated everything from the beginning (Luke i. 1-3), and does he not show (Acts v. 37) an accurate acquaintance with the taxing which took place eleven years later, and was the cause of so many disorders? The decree of Augustus was not improbable in itself; and from the account of Tacitus (Ann. i. 11) it may be inferred, that it was actually promulgated. For he tells us, that after the death of Augustus, Tiberius caused a statistic account, in the handwriting of Augustus, to be read in the Senate, in which, among other particulars, were stated the revenue and expenditure of the nation, and the military force of the citizens and allies. Now, Augustus could not have obtained such information concerning Judea without an *ἀπογραφή*; nor is it at all inconceivable, that the territory even of an ally, such as Herod was, should have been subjected to so arbitrary a measure. It appears from Josephus (Ant. Jud. 16, 4, 1; 17, 5-8, 11), that Herod was not thoroughly reconciled to Rome, and that he was regarded with a considerable measure of disfavour, while perhaps the enrolment might be carried out in a milder manner in the dominions of an ally, than among the inhabitants of a conquered province. The *Monumentum Ancyranum* at all events proves, that in the year 746 A.U.C. an enrolment of Roman citizens took place, and that therefore such enrolments were by no means uncommon in the days of Augustus. The notices of this enrolment by Cassiodorus and Suidas prove less, since both these authors, being Christians, might have derived their information from Luke. But the silence of Josephus, concerning the transaction, may easily be accounted for, especially if we allow that the enrolment was begun indeed under Herod, but not then completed. Suetonius speaks but very briefly of the whole period; while in Dion Cassius we find no notice at all of the history of the five years preceding the Christian era. They cannot therefore be cited as evidence against Luke; and we should certainly be mistaken in supposing, that the complete imperial *δῶγμα* was, in all places, immediately complied with, as if by magic. Should any feel, however, that all these considerations fail to remove the existing difficulties, we can only advise them to attribute them to the *δοσπρακίνοις σκεύεσι*, in which so great a treasure is deposited.

4. *Joseph also went up.*—The usual expression for going from Galilee to the much more elevated region of Jerusalem. The enrolment would naturally take place in Judea, in consideration of the claims of nationality. The policy of Rome, as well as the religious scruples of the Jews, demanded it. For this reason, each went to be taxed, every one into his (ancestral) city; though, in other cases, the Romish census might be taken either according to the dwelling-place or the *forum originis*.

5. *Bethlehem.*—Comp. the remarks of Lange on Matt. ii. 1.

6. *With Mary.*—The conjecture that Mary was an heiress (Olshausen, etc.), who had possessions in Bethlehem, and was obliged to appear there to represent an extinct family, cannot be proved, and is also unnecessary. Undoubtedly, according to the Roman custom, women could be enrolled without their personal appearance; nor did the Jewish practice require their presence. But if no edict obliged Mary to travel to Bethlehem, neither did any forbid her accompanying her husband; and her love for the city of David seems to have overcome all difficulties. Would not a contemplative spirit like hers, perceive that the δόγμα of Cæsar Augustus was but an instrument, in the hand of Providence, to fulfil the prophecy of Micah (ch. v. 1), with respect to the birth-place of Messiah; and now that all was cleared up between her and Joseph, could she have been willing to await the hour of her delivery alone in Galilee, while he was obliged to travel into Judea?

7. *In a manger.*—Probably some cave or grotto used for sheltering cattle, and perhaps belonging to the same shepherds to whom the "glad tidings" were first brought. Justin Martyr, in his *Dial. c. Tryph.*, speaks of a σπηλαῖον σύνεγγυς τῆς κώμης. Compare also Origen, *contra Cels.* 1, 55. At all events, even if this tradition be unfounded, it cannot be proved that it arose from a corrupt rendering of Isa. xxxiii. 16. In any case, it deserves more credit than the account in the Protevangelion of James, ch. 18, and *Hist. de nativité. Mariæ*, ch. 13, that during her journey the time of Mary's delivery arrived, and that she was obliged to seek refuge in a cave. Luke, on the contrary, gives us reason to conclude that she arrived at Bethlehem, and sought, though in vain, a shelter in the κατάλυμα. It is not probable that the φάτνη formed part of the caravanserais; nor can we agree with Calvin's view, that descendants of the royal race would be harshly and inhospitably treated. It is more likely that Mary and Joseph would not, in their state of poverty, be thought worth the distinction of any special mortification.

DOCTRINAL REFLECTIONS.

1. The days of Herod form the centre of the world's history. Every observation of the state of Jews and Gentiles, at this period, confirms the truth of the remark of St Paul, *ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου*, κ.τ.λ., Gal. iv. 4.

2. As the time of Herod is the turning-point between the old and new dispensations, so is it also the most brilliant period in the revelation of God. God, man, and the God-man, are never presented to us under a brighter light.

3. God manifests all His attributes in sending His Son: His *power*, in making Mary become a mother through the operation of the Holy Ghost; His *wisdom*, in the choice of the time, place, and circumstances; His *faithfulness*, in the fulfilment of the word of prophecy (Micah v. 1); His *holiness*, in hiding the miracle from the eyes of an unbelieving world; and especially His *love* and *grace* (John iii. 16). But, at the same time, we see how different, and how infinitely higher, are His ways and thoughts than ours. His dealings with His chosen ones seem obscure to our finite apprehension, when we see that she who was most blessed of all women, finds less rest than any other. God brings His counsel to pass in silence, without leaving the threads of the web in mortal hands. Apparently, an arbitrary decree decides where Christ is to be born; but God is perfecting His plan, employing the free agency of man to subserve the designs of His omnipotence, and Augustus is, though unwittingly, merely an official in the kingdom of God.

4. Man also is manifested at the birth of the Lord: his nothingness in the midst of earthly greatness is shown in Cæsar Augustus; his high rank and destiny in the midst of earthly meanness, in Mary and Joseph.

5. The God-man, who here lies before us as a *πρωτότοκος*, is at the same time the supreme miracle and the most inestimable benefit. God and man, the old and new covenants, heaven and earth, meet in a poor manger.

“Den aller Weltkreis nie beschloss
Der liegt hier in Mariens Schooss,” etc.

He who, either secretly or openly, denies this truth, can never enter into the true joy of Christmas. The denial of the divinity of Christ by the Rationalist preacher is annually punished every 25th of December. When we are once convinced *who* it is that came,

the manner *in which* He came becomes a manifestation not only of the love of the Father, but also of the grace of the Son.

6. The lowly birth of the Saviour of the world coincides with the nature of His kingdom. The origin of this kingdom was not of earth; its fundamental law was to deny self, and for love to serve others; its end, to become great through abasement, and to triumph by conflict: all this is here exhibited before our eyes as *in compendio*.

7. The more our astonishment is excited by the miracle of the incarnation, the more must we be struck by the infinite simplicity—we could almost say barrenness, and chronicle-like style—of St Luke's account of it. Few internal evidences are more convincing than those furnished by a careful comparison of the canonical and apocryphal narratives of the Nativity. The contrast is as indescribable, as between a calm summer night enlightened by tender moonbeams, and a stage-scene of tree and forest lit up with Bengal lights. Such a delineation could only be the work of one resolved to say neither less nor more than the truth.

8. The designation, "her first-born son," does not necessarily imply that the union of Joseph and Mary was blessed with several children. The first-born might also be the only child. The consideration, therefore, whom we are to understand by the ἀδελφοί of a subsequent chapter, must be decided independently of this expression.

9. The first reception which Jesus met with in this world, is in many respects of a typical character. Comp. John i. 1. Bengel well remarks, "*etiam hodie Christo rarus in diversoriis locus*."

HOMILETICAL HINTS.

The decree of the earthly emperor, and the overruling arrangement of the heavenly King.—The lowly birth of the Saviour of the world is, 1. *surprising*, when we consider *who* He is that comes; *explicable*, when we ask *why* He comes; 3. a *cause of joy*, when we see *for whom* He comes.—The King of Israel, a Roman subject.—"The king's heart is in the hand of the Lord; He turneth it whithersoever He will."—The stem of Jesse hewn down, yet shooting anew, Isa. xi. 1.—Bethlehem, the house of bread for the soul, John vi. 33.—The journey of Mary and Joseph to Jerusalem, a type of the believer's pilgrimage: dark at its beginning, difficult in its progress, glorious in its end.—The city of David, the least of all the cities of Judah, and the most remarkable of all the cities of earth.—Mary's

first-born son, the only-begotten Son of God, and the First-born among many brethren.—Room in the inn for all, except Him.

The manger of Jesus, 1. the scene of God's glory, 2. the sanctuary of Christ's honour, 3. the foundation-stone of a new heaven and a new earth.—The Saviour of the world is (2 Cor. ix. 15), 1. a gift of God, 2. an unspeakable gift, 3. a gift for which we must give thanks.—The birth of Jesus, the new birth of the human race: 1. Without it, the new birth of mankind is impossible; 2. with it, the new birth is begun; 3. by it, the new birth is assured.—The coming of the Son of God in the flesh, a manifestation of the infinite wisdom of God: this wisdom evidenced in the time (vers. 1 and 2), the place (vers. 3 and 5), and the mean circumstances (vers. 6 and 7) of His appearing.—The whole world summoned to be enrolled as subjects of this King.—“Behold, I make all things new:” 1. A new revelation, 2. a new covenant, 3. a new man, 4. a new world.—Father, Son, and Holy Ghost, equally manifested and glorified in the manger of Bethlehem.—Christmas, the celebration of, 1. the highest honour, and 2. the deepest disgrace, of man.—The manger of the Nativity, a school of, 1. deep humility, 2. stedfast faith, 3. ministering love, and 4. joyful hope.—The coincidences between the birth of Christ in us, and the birth of Christ for us: The birth in us is as carefully prepared for, as quietly brought to pass, as much misunderstood by the world, yet as quickly manifested upon earth, and rejoiced over in heaven, as the birth for us.

Starcke.—The first lesson given us by the new-born Christ is, Obey.—Jesus has consecrated all the hard places on which we are obliged to lie in this world.—*Heubner*: The earthly kingdom is obliged to serve the heavenly kingdom.—The enrolment of Jesus among the children of men, the salvation of millions.—Our birth on earth, an entrance into a strange country.—*F. W. Krummacher*: The Son of God, 1. begotten of the Father before all worlds, 2. born of flesh in the world, 3. born of the Spirit in us.—*C. Harms*: Christ in us, the operation of the Holy Spirit, born in poverty and weakness, exposed to peril of death soon after birth, remains for years unknown, experiences, on appearing, great opposition, is persecuted and oppressed, but soon rises again, reviving His work.—*Kuchler*: It is necessary for a due celebration of Christmas, that we should recognise the Son of God in the new-born child; for, without this recognition, we should lack, 1. the full reason for, and due appreciation of, this celebration; 2. we should observe it without the right spirit; and 3. fail to obtain its true blessing.—*Fuchs*: The

Son of God born in the little town of Bethlehem, a proof, 1. that the Lord certainly performs what He promises, 2. that with God nothing is impossible, 3. that nothing is too mean or too lowly for God.—*Florey*: The festival of Christmas, a children's festival: 1. It leads to a child; 2. it fills the world of children with joy; 3. its due celebration demands a childlike spirit.—*Ahlfeld*: The birth of the Lord the turning-point of history: 1. The world and the heart before the birth of Christ; 2. the world and the heart after the birth of Christ.—*Tholuck*: The characteristics of Christmas joy: it is a secret, silent, childlike, modest, elevating joy.

B. *The first Gospel upon Earth.* (CHAP. II. 8—12.)

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. 9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. 10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. 12 And this shall be a sign unto you; ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

CRITICAL NOTES.

1. *Keeping watch over their flock by night*, φυλάσσοντες φυλακάς.—The expression seems to indicate, that they were stationed at various posts, and were perhaps relieving guard. On the authority of Lightfoot, many commentators have remarked, that the Jews were not accustomed to drive their cattle to pasture after the first half of November, and that we have, in this verse, indirect evidence of the worthlessness of the tradition which has assigned the 25th December as the day of our Lord's birth, while it is well known that this date was chosen on account of the contemporary *natalis invicti solis*, without finding any other support in the Gospel. On the other hand, however, we might contend that, from Luke ii. 8 alone, it cannot be deemed impossible that the birth of our Lord should have occurred in winter. This winter might have been less severe than usual, while individual travellers (*e.g.*, Rauwolf, *Reisen* 1, p. 118) inform us, that in the end of December, after the rainy season, the flowers bloom, and the shepherds lead out their flocks again. Besides, these shepherds might have formed an exception to the general rule, whether from poverty, or as being slaves. It is also worthy of note, that the ancient Church, to whom the peculiari-

ties of the climate of Palestine were certainly known, was never hindered in its practice of celebrating the Nativity on the 25th December by the consideration of Luke ii. 8. May not the difficulty, then, be more imaginary than real?

2. *And, lo, the angel.*—The whole narrative is certainly calculated to impress us with the sudden and unexpected manner of the angelic apparition; while, at the same time, it is not denied that the susceptibility of the shepherds for the reception of the heavenly message might have been enhanced by their waiting for the redemption of Israel, their mutual discourse, and their sojourn, in the quiet solemn night, beneath the starry heavens. Meanwhile, the first preacher of the Gospel stands suddenly before them. The glory of the Lord, which shone round about them, is the *קְבוֹר יְהוָה*, already known to them from the Old Testament. And it was the sight of this that filled them with fear.

3. *And they were sore afraid.*—The fear which we always find mentioned in the sacred narrative, when man comes into immediate contact with the supernatural and the holy (comp., e.g., Luke v. 8 and xxiv. 5), is not to be wholly attributed to the fact, that such contact was unexpected, and still less to a conviction of moral impurity before God, only. It seems rather, that the old popular belief, that he who had seen God would die (Judg. xiii. 22), had by no means disappeared. This belief might also have been strengthened by traditional remembrance of the cherubim with the flaming sword at the gate of Eden. In any case, this superstitious fear is surely a better *ὁσμή εὐωδίας* before God, than the incredulous scepticism of modern days in any angelic visitations.

4. *To all people.*—Certainly, then, as specially to Israel, as is expressed Luke i. 33; Matt. i. 21. The announcement of this truth to the shepherds, indirectly intimates, that other pious Israelites were soon to hear of the birth of their King from them; while ver. 17 tells of their fulfilment of this indirect command.

5. *Christ the Lord.*—Not the Christ of the Lord, as He is called ch. ii. 26, but the Messiah, who, equally with the Jehovah of the Old Testament, bears the name *κύριος* (comp. ch. xxiii. 2, and Acts ii. 36). The intimation that He was born in the city of David would recall Micah v., which, according to Matt. ii. 5, was in those days universally understood to refer to Messiah.

6. *And this shall be a sign unto you.*—It happens here, as in the annunciation of the birth to Mary (ch. i. 36). A sign was vouchsafed, where none was asked,—God seeing that it was indis-

pensably necessary, on account of the extraordinary nature of the circumstance; while Zacharias, who requested a sign, was visited with loss of speech. The sign now granted, is as wonderful as the occurrence just announced, yet one suited to the capacity of the shepherds, and at the same time infallible. The fear, as to whether they may approach the new-born King, and offer Him their homage, is dispelled by the intimation of His lowly condition, while their carnal views of the nature of His kingdom are thereby counteracted. Unless we suppose that the shepherds forthwith made inquiry in all the possible *φάτναι* of Galilee, whether a child had lately been born therein, we must conclude that their own well-known, and perhaps not far distant *φάτνη*, was the one pointed out. If they would naturally have hastened thither first, we are not left to suppose, with Olshausen, that they were led by some secret influence upon their minds. Conjectures, which give offence to the sceptical, are best avoided, when not indispensably necessary.

DOCTRINAL REFLECTIONS.

1. This narrative may be called, The history of the first preaching of the Gospel upon earth. It became Him, of whom are all things, and by whom are all things, to send such a message by the mouth of an angel. The last preaching of the Gospel, the glad tidings of the last day, Behold, He cometh again, will also be announced with the voice of the archangel, and the trump of God.

2. It will not seem without significance, to any who appreciate the symbolic element of the Scriptures, that the first announcement was made to shepherds. Jehovah had Himself borne the name of the Shepherd of Israel, and the Messiah had been announced under this designation by the prophets (Ps. xxiii.; Isa. xxxiv.). David had pastured his flocks in this very neighbourhood; and since the rich and mighty in Jerusalem were looking only for an earthly deliverer, it was undoubtedly among these humble shepherds that the poor in spirit and the mourners would be found, to whom the Lord Himself afterwards addressed His own preaching. There is something indescribably divine and touching in the care of God to satisfy the secret yearnings of individuals, at the same moment when He is occupying Himself with the eternal salvation of millions. Man overlooks the masses in the individual, or neglects the individual in the masses; God equally comprehends the interests of both in His arrangements.

3. The glory of the Lord, which shone round about the shep-

herds, consisted not only in the dazzling brightness of the angel, but was manifested by the fact of his appearing, at such a moment, in such a place, to such men. An angel announces the birth of Jesus; no such announcement distinguishes the birth of John; and thus it is made evident from the very first, how much the King surpasses the forerunner. But for this angelic manifestation, how could the glad tidings have been communicated with infallible certainty, and who could have been more worthy of so august a proclamation than the Word made flesh? Yet the angel appears not in the manger, but visits the shepherds in the silent night-watches, in the open field; a circumstance which powerfully testifies, that the greatness which is to distinguish the Lord's coming is a silent and hidden greatness. He appears to shepherds: God has chosen the mean things of the world to confound the things which are mighty. He speaks too in a manner suited to their comprehension and to their need, and impresses on the first preaching of the Gospel that *character indelibilis* of all its after-announcements, "Great joy." Surely we can hardly fail to perceive here also, somewhat of the *πολυποίκιλος σοφία τοῦ Θεοῦ* spoken of in Eph. iii. 10.

4. The Redeemer is here called *Saviour*, not Jesus. This name was first to be bestowed upon Him eight days later, in the rite of circumcision.—Born unto *you*: the word must have directed the attention of the shepherds to the fact, that a supply for the felt necessity of each individual soul was now provided. The sign granted to them is so peculiarly an exercise of their faith, that we might almost imagine we heard the new-born Saviour exclaim to those who were the first to come unto Him, "Blessed is he whosoever shall not be offended in Me."

HOMILETICAL HINTS.

They that are "quiet in the land," not forgotten of God.—The glory of the Lord shining in the fields of Bethlehem.—The glory of God,—1. majesty, 2. wisdom, 3. love, 4. holiness,—seen in the angelic appearance at the birth of Jesus.—The angel a model for all preachers, the shepherds a pattern for all hearers, of the Gospel message.—The Gospel, though centuries old, an ever new Gospel: 1. The hearers, ver. 8; 2. the preacher; 3. the key-note, ver. 10; 4. the summary, ver. 11; 5. the sign, ver. 12.—No fear which may not be exchanged for great joy by the glad tidings of a Saviour; but also, no great joy can truly pervade the heart, unless preceded by fear.—The message of Christmas night, a joyful message for

the poor in spirit.—The child in the manger, 1. the Son of David, 2. the Lord of David, 3. the Lord of David, because He was born His Son.—The shepherds of Bethlehem, themselves sheep of the Good Shepherd.

Starcke.—With God is no respect of persons.—*Majus*: The glory of the Lord, of which the proud see nothing, shines round about the lowly.—The servants and messengers of the Lord must walk in the light.—*Osiander*: The birth of Christ a remedy against slavish fear.—Divine revelation does not supersede our own diligence, investigation, and research, but extends to them a helping hand.—*Heubner*: Everything here turns upon, 1. *Who* the newborn child is, 2. *for whom* He is born, 3. and where.—Christmas joys a foretaste and pledge of the joys of heaven.—*Harless*: In Christ is joy for all the world; viz., 1. the divine message for the lowly; 2. the consolation for the fearful; 3. the satisfying of the individual yearnings; and 4. the appearance of the Saviour of the world.—*Palmer*: The three embassies of God: He sends, 1. His Son to redeem us, 2. His angels to announce Him, 3. men to behold Him.—*Hofacker*: The extensive prospect opened to our faith at Christ's birth: 1. How far backwards, 2. how high upwards, 3. how far forwards, it teaches us to look!—*Couard*: Unto you is born this day a Saviour: 1. A Saviour is *born*; 2. a Saviour is born; 3. a Saviour is born unto *you*; 4. a Saviour is born unto you *to-day*.—*Van Oosterzee*: The light appearing in darkness.—The birth of Jesus a light in the darkness, 1. of ignorance, 2. of sin, 3. of affliction, 4. of death.—*Thomasius*: The birth of the Lord in its relation to the history of the world: 1. As the end of the old world; 2. as the beginning of the new.—*Arndt*: The first Christmas sermon. Nothing less is incumbent upon us than, 1. to understand it, 2. to believe it, 3. to obey it.

C. *Heaven and Earth united, in celebrating the Nativity.*

(CHAP. II. 13—20.)

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace, good-will toward men. 15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger. 17 And when they had seen it, they made known abroad the saying which was told them concerning this child. 18

And all they that heard it wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and pondered them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

CRITICAL NOTES.

1. *A multitude of the heavenly host.*—A usual appellation of the angels, who are represented as the body-guard of the Lord. Comp. 1 Kings xxii. 19; Dan. vii. 10. To include among the multitude spoken of the spirits of the Old Testament saints, as well as angels, is a conjecture unsupported by the text.

2. *Glory to God in the highest.*—The song of the angels may be divided into three parts, the last of which contains the fundamental idea, which evokes the praise of the two preceding strophes. God's good-will towards man: this is the matter, the text, the motive of their song. The reading, *ἐν ἀνθρώποις εὐδοκίας*, followed by the Vulgate and received by Lachmann, is supported by considerable weight of external testimony, but presents the internal difficulty of introducing a mere repetition in this short doxology: *ἐπὶ γῆς* and *ἐν ἀνθρ.* being merely equivalents. This difficulty can only be obviated by understanding *εἰρήνη* in its literal sense, altering the punctuation, and reading as the first member of the sentence, *δόξα ἐν ὑψίστοις Θεῷ καὶ ἐπὶ γῆς*, and as the second, *εἰρήνη ἐν ἀνθρώποις εὐδοκίας*. Yet even then, this last expression, in the sense of men who are the objects of the divine good-will, or of those who are themselves men of good-will (*homines bonæ voluntatis*), is harsh and unexampled in New Testament phraseology. It is far more suitable to consider the divine *εὐδοκία ἐν ἀνθρ.*, so gloriously manifested in sending His Son, as the theme of the song. It is because of this good-will that he receives *δόξα ἐν ὑψίστοις* in heaven, Matt. xxi. 9; and *ἐπὶ γῆς εἰρήνη*, i. e., praise and honour. The parallelism of the members requires this explanation, and a comparison with Luke xix. 38 favours it. The connection of ideas, then, stands thus: the good-will of God towards man is the subject of His glorification, both in heaven and earth. The usual explanation of "peace" as the cessation of a state of enmity through the birth of Messiah, the Prince of Peace, must in this case be given up. The *εἰρήνη* appears in this song, not as a benefit vouchsafed to man, but as a homage offered to God.

3. *Good-will.*—The word expresses not only that God shows unmerited favour to men, but that they are also objects of complacency to Him. The same fact is expressed by Christ, Matt. iii. 17,

xii. 18, xvii. 5. The solution of the mystery, how a holy God can feel complacency towards sinful man, lies in the fact, that He does not look at him as he is in himself, but as he is in Christ, who is the Head of a renewed and glorified humanity.

4. *Let us now go.*—Not the language of doubt, which can scarcely believe, but of obedience desiring to receive, as soon as possible, assurance and strength, in the way of God's appointing.

5. *And found Mary and Joseph, and the babe.*—As usual in the history of the Nativity, the name of Mary comes before that of her husband. Natural as it was that they should not find the child without His parents, yet this meeting was specially adapted to give most light to the shepherds concerning the mysterious occurrence. The Evangelist leaves it to our imagination to conceive the joy with which this sight would fill the hearts of the simple shepherds, and what strength the faith of Mary and Joseph must have obtained from their unexpected and wonderful visit.

6. *They made known abroad the saying that was told them, διεγνώρισαν.*—The *διά* obliges us to believe that they spoke to others besides Joseph and Mary concerning the appearing of the angels, and probably by daybreak there might have been many persons in the neighbourhood of the *φάτνη*. Though the influence of the shepherds was too little for their words to find much echo beyond their immediate circle, yet they were the first evangelists *pro modulo suo* among men.

7. *And all that heard it wondered.*—It is a matter of rejoicing, that the good news left no one who heard it entirely unmoved. The contrast, however, between these first hearers (ver. 18) and Mary (ver. 19), forces upon us the conclusion, that their wonder was less deep and less salutary than her silent pondering.

8. *But Mary.*—Mary appears here, as well as in ch. i. 29, and ii. 51, richly adorned with that incorruptible ornament which an apostle describes (1 Pet. iii. 4) as the highest adorning of woman. Heart, mind, and memory, are here all combined in the service of faith.

9. *And the shepherds returned.*—A beautiful example of their pious fidelity in their vocation. Their extraordinary experience does not withdraw them from their daily and ordinary duties, but enables them to perform them with increased gladness of heart. They probably "fell asleep," before the beginning of our Lord's public ministry, with the recollection of this night in their hearts, and a frame of mind like that of the aged Simeon. Their names, un-

known on earth, are written in heaven, and their experience is the best example of the first beatitude, Matt. v. 3. Undoubtedly, their early and simple testimony to the new-born Saviour was not entirely without fruit; though they might soon have been convinced that such a message, brought to them from heaven, was not calculated for the ears of every one, nor intended to be proclaimed upon the house-tops.

DOCTRINAL REFLECTIONS.

1. Granting, as is reasonable to suppose, that the announcement of the first angel produced a heavenly and extraordinary frame of mind in the shepherds, yet the fact of the angels' song loses none of its historic reality from this admission. The reception of such a message made them capable of entering into the rejoicings of the heavenly world, on this unparalleled occasion; and it is easier to believe that the words were imprinted (κατὰ ῥητόν) on their memory, than that they could possibly forget them. Happily, however, there is now no need of mentioning or refuting the rationalistic explanations of this occurrence, as they have already died a natural death. The arbitrary assumption, that the history of this song of angels *must* have immediately resounded through the whole land, could alone have emboldened any one to find, with Meyer, "in the subsequently prevailing ignorance and non-recognition of Jesus as the Messiah," a real difficulty against the objective truth of the whole occurrence.

2. Although St Luke's declaration (ch. i. 3), that he had "perfect understanding of all things from the very first," must be applied to every part of the history of the Nativity; yet the historic credibility of the angels' song is best demonstrated when it is considered in connection with the personal dignity of the Redeemer. A just estimate of the whole, is the best preparation for appreciating isolated facts, in the history of our Lord's manifestation in the flesh. The divine *decorum* manifested in the early history will be evident to those alone, who understand the great facts of Christ's public ministry. The supernatural occurrences with which the history opens, can offend those alone who forget the exalted nature of its progress, and the miraculous splendour of its conclusion. For remarks on the *gloria in excelsis*, see the *Dissert. theol. de hymno angelico* by Z. B. Muntendam, Amsterdam, 1849.

3. He who acknowledges in Jesus of Nazareth, the Christ, the Lord, the Son of the living God, will find no difficulty in the miracles

attending His entrance into the world. Four things are here especially in unison with the rank of the King, and the spiritual nature of His kingdom:—*Angels* celebrate the birth of Jesus; angels celebrate the birth of Jesus *on earth*; angels celebrate the birth of Jesus in the *quiet night*; angels celebrate the birth of Jesus before *poor shepherds*. The first denotes the exalted dignity of His person; the second, the purpose of His coming (Col. i. 20); the third, the hidden nature of His glory to the eye of sense; the fourth, the subjects to be admitted into His kingdom. There is something so unspeakably great and glorious in this union of earthly obscurity with heavenly splendour, of angels with shepherds, of the form of a servant with the majesty of a king, that the well-known saying, “*ce n'est pas ainsi qu'on invente*,” can never be better applied than to the whole narrative.

4. It will conduce to our due estimation of the work of redemption, to consider the point of view from which the angels contemplate it. These holy spirits, who desire to look into the depths of these mysteries (1 Pet. i. 12), who admire the manifold wisdom of God in His dealings with His Church (Eph. iii. 10), and rejoice over one sinner that repenteth (Luke xv. 10), held but one such festival as that they celebrated on the night of the Nativity. It is no marvel that the birth of Jesus should not only reconcile God and sinners, but also gather together in one, things in heaven and on earth (Eph. i. 10). To the question, why the Logos should receive fallen men and not fallen angels, we know but one answer: *εὐδοκία!*

HOMILETICAL HINTS.

The salvation of sinners, the joy of angels.—God's good-will towards men, the matter of His glorification in heaven and earth.—What does the angels' song announce to men? 1. Bethlehem's miracle; 2. Jesus' greatness; 3. the Father's honour; 4. the Christian's calling; 5. heaven's likeness.—The praise of the sons of God in the first hour of creation, and in the first hour of redemption.—The hymns of heaven, contrasted with the silence of earth.—The angel, the best instructor in true Christmas rejoicing.—The song of the seraphim of the Old, and of the angels of the New Testament.—Every Christmas carol a distant echo of the angels' song.—The song of the angels on earth, and the song of the redeemed in heaven (Rev. v. 9).—Angels came into the fields, but not into the manger; angels return to heaven, their Lord remains on earth.—The light which disappeared from the shepherds, contrasted with the light which continued to shine before them.—The journey to

the manger: What must be, 1. left behind, 2. taken, and 3. expected on this journey.—The first messengers of the Gospel (ver. 17).—The birth of Christ in us: 1. Its commencement, by wondering (ver. 18); 2. its progress, by pondering (ver. 19); 3. its end, thankful glorifying of God (ver. 20).—The testifying faith of the shepherds contrasted with the silent faith of Mary.—Mary's faith tried, strengthened, and crowned on the night of the Nativity.—Contemplative faith at the manger of the Lord.—The first pilgrims to the stable of Bethlehem: 1. Their pilgrim mind; 2. their pilgrim staff; 3. their pilgrim hope; 4. their pilgrim joy; 5. their pilgrim thanksgiving.—The good tidings of salvation, 1. demand, 2. deserve, and 3. reward, the strictest investigation.—Not one indifferent witness of the new-born Saviour.—The Sabbath hours of the Christian life, a preparation for renewed God-glorifying activity.—To glorify God in our daily work, the best thankoffering for the sight of His grace in Christ.

Starcke.—*Nova Bibl. Tub.*: Jesus honoured in heaven, as much as He was despised on earth.—*Majus*: In Christ, heaven and earth, God, men, and angels, are reconciled again.—As soon as we hear of Christ, we should run to find Him.—We should excite one another to exercises of piety.—We must seek Christ, not according to our own notions, wit, or reason, but according to the word of God.—*Nova Bibl. Tub.*: They who wonder at the mysteries of God, though they believe not yet, are not far from faith.—Be not a forgetful hearer, but a doer of the word.—*Luther*: It is praiseworthy to imitate the angelic virtues (vers. 13–20).—*Arndt*: True celebration of Christmas, after the pattern of the shepherds: 1. Their going; 2. their seeing; 3. their spreading abroad the saying; 4. their return to their avocations.—*Heubner*: A childlike disposition is not disturbed by the meanness of outward appearances.—Ver. 19: St Luke here gives us a hint of one of his sources of information. What effects should the announcement of the birth of Jesus produce in us? 1. Desires after Jesus, a longing to know Him by our own experience; 2. zeal in testifying for Jesus, for the encouragement of others; 3. renewed activity in duty, and constant glorifying of God by a holy walk and conversation.—*Kitten*: The festival of the Nativity, a festival for both heaven and earth: *a.* For heaven; for it was, 1. prepared in heaven, 2. suited for heaven, 3. celebrated in heaven: *b.* For earth; for it is the festival which commemorates, 1. our illumination, 2. our elevation to the rank of God's children, 3. our transformation into heirs of glory.—*Florey*: Our

heart the birth-place of the Lord: 1. hidden from the world; 2. favoured by the Lord; 3. blessed within.—*Herberger*: Christmas day, 1. a day of miracle, 2. a day of honour, 3. a day of grace.—*Höfer*: In Christ we receive, 1. the love of heaven, 2. the light of heaven, 3. the peace of heaven.—*Harless*: The faith of the shepherds, true faith. 1. Its foundation—*a.* God's word, *b.* God's deed; 2. its properties—*a.* emotion of heart, *b.* activity of life; 3. its aim—*a.* the spreading of the kingdom of God upon earth, *b.* the glory of God.—*Brandt*: Joy in the Saviour is, 1. the greatest, 2. the noblest, 3. the most active joy.—*Kraushold*: A true Christmas blessing consists in our becoming, 1. more desirous of salvation, 2. firmer in faith, 3. more abundant in testimony, 4. more joyful in praise.—*Fuchs*: The Christian's celebration of Christmas: 1. His visit to his Saviour (vers. 15, 16); 2. his sojourn with his Saviour (vers. 18, 19); 3. his return from his Saviour (vers. 17, 20).

THIRD SECTION.

CHAPTER II. 21–52.

A. *The Eighth Day; or, Submission to the Law.* (VER. 21.)

21 And when eight days were accomplished for the circumcising of the child, His name was called JESUS, which was so named of the angel before He was conceived in the womb.

CRITICAL NOTES.

1. *The circumcising*.—See the notes on ch. i. 59.

2. *Jesus*, Ἰησοῦς.—Hebr. יהושע, or contracted, ישוע, —*Jehova auxilium*. It appears from Col. iv. 11, and Matt. xxvii. 16, 17, where the correct reading is Jesus Barabbas, that the name was not an unusual one at this time.

3. *Which was so named*.—The naming of the Messiah was not less an act of faith in obedience to the divine command, than the naming of the Baptist. In this instance, the direction was not given to Joseph alone, but also to Mary.

DOCTRINAL REFLECTIONS.

1. It is remarkable that Luke relates the circumcision of the

Baptist in a far more detailed and circumstantial manner than that of the Messiah. This is surely no proof that the two narratives were derived from entirely different sources (Schleiermacher); while this very brevity and simplicity offer a fresh token of the truth of the history. A mere inventor would never have omitted enhancing the occurrences of the eighth and fortieth days, by appearances of angels. The detailed account of the circumcision of John, contrasted with the brevity with which that of Jesus is narrated, is the more striking, when we consider that the first stands entirely upon Old Testament ground; while the Mosaic law, and the rite of circumcision itself, were about to be done away with by the second. (*Lange.*)

2. In a certain point of view, circumcision had not the same meaning for the child Jesus, as it bore for every other son of Abraham. The spotless purity of His body needed no symbol of the putting off of the sinful Adam; and even without *περιτομή*, He would doubtless, in the eye of Heaven, have been sanctified and hallowed in a peculiar sense of the word. But the King of the Jews could not, and would not, omit the token that He belonged, according to the flesh, to that elect people; and when the Son of God appeared in the likeness of sinful flesh, He chose also to receive the emblem of purification from sin, that He might be in all things like unto His brethren, sin only excepted. The principle, afterwards so prominently laid down by our Lord at His baptism, also applies in this instance, Matt. iii. 15. It shows a deep insight into the nature and reality of His incarnation, that the mother of our Lord never thinks of withdrawing either Him or herself from the duties of the eighth or of the fortieth day.

3. He who was *ἐκ γυναικὸς γενόμενος*, came also at the appointed time *ὑπὸ νόμον* by circumcision. His reception of this rite is an incident in the history of His self-humiliation, who, being originally in the form (*μορφή*) of God, took upon Him the form of a servant. By it He became symbolically bound to perform that will of the Father, for whose fulfilment He had come into the world. Olshausen well remarks, that the harmony of the divine plan of salvation required His submission to even this form of human development, according to which He was received as a member of the theocracy of the Old Testament, by means of the same sacred treatment which brought all His brethren within the bonds of the covenant, in order that He might, after attaining to the perfectly developed consciousness of His higher existence, elevate

to the higher degrees of His own life, that community to which He was united by so many various ties.

4. Now that Christ is circumcised, the law is in this respect both fulfilled and repealed. Baptism takes the place of circumcision (Col. ii. 10–12), as the form of admission into the new covenant; and Paul rightly opposes the judaizing zeal for the re-introduction of circumcision, as a virtual denial of Christian principle.

5. The most important fact of the eighth day, is, after all, the naming of the Saviour. What name was ever given which promised more, and which less disappointed the expectations excited, than this? Comp. Acts iv. 12.

HOMILETICAL HINTS.

Jesus made under the law, that He might redeem us from the law.—Jesus both humbled and exalted, on the eighth day.—The circumcision of the flesh, and the circumcision of the heart, Rom. ii. 28, 29.—Circumcision and baptism.—The first fruits of the blood of Christ, a sacrifice of obedience.—The name Jesus is, 1. a name given by God; 2. a name whereby we must be saved; 3. the only name under heaven given for this purpose.—The solemn manner in which circumcision was instituted, contrasted with the silent and almost imperceptible manner in which it disappeared, Heb. viii. 13.—The harmony between the name and work of Jesus.—The name Jesus: 1. The dignity with which the Lord is invested, 2. the work which He performs, 3. the homage He receives, as bearing this name.—Joseph and Mary, patterns of the unquestioning obedience of faith.—The name of Jesus and our name.—New Year's day, the Lord's name-day: 1. The knowledge of the name of Jesus, the best New Year's blessing; 2. the faithful confession of this name, the chief New Year's duty.—The New Year considered in the light of the name of Jesus, the name of Jesus in the light of the New Year.—Our earthly destination also, is appointed by God before our birth.—*Starcke*: Christ was esteemed unclean, according to the law, that, by His satisfaction, He might take away our uncleanness.—*Palmer*: The name of Jesus in the mouth of His believing people who are in the world: 1. All that we believe and confess in the world is summed up in *one* name; 2. what we do for the world, we do in the name of Jesus; 3. what we shall take out of the world is this name alone; or, more shortly, the name of Jesus, with respect to the faith, works, and hope of the Christian.—*Rautenberg*: The name of Jesus, our light in the darkness of the

New Year's morning: 1. The light of grace for the darkness of our conscience; 2. the light of power for the darkness of our life.—This name on New Year's day, 1. throws the right light on our reminiscences, 2. gives the right weight to our resolutions, 3. and provides the anchor of true confidence for our hopes.—*Spritzler*: We must begin with Jesus Christ, the true "beginning."—Through Him we have, 1. new life, 2. new hopes, 3. new righteousness, 4. new peace.—*Stier*: The right way of beginning the New Year: 1. Not in our own name; 2. not only in the name of God, but in the name of the Lord Jesus.—*Heubner*: The Christian resolution to lead a new life in the New Year: 1. What this resolution requires—circumcision of the heart and fulfilment of duties; 2. what gives it strength—the name of Jesus; 3. what promises its accomplishment—the protection of Providence (ver. 21).

The Fortieth Day; or, the Redemption from the Temple Service.
(CHAP. II. 22-40.)

22 And when the days of her purification, according to the law of Moses, were accomplished, they brought Him to Jerusalem, to present Him to the Lord; 23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) 24 And to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. 25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27 And he came by the Spirit unto the temple: and when the parents brought in the child Jesus, to do for Him after the custom of the law, 28 Then took he Him up in his arms, and blessed God, and said, 29 Lord, now lettest Thou Thy servant depart in peace, according to Thy word: 30 For mine eyes have seen Thy salvation, 31 Which Thou hast prepared before the face of all people; 32 A light to lighten the Gentiles, and the glory of Thy people Israel. 33 And Joseph and His mother marvelled at those things which were spoken of Him. 34 And Simeon blessed them, and said unto Mary His mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; 37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. 38 And she, coming in that instant, gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem. 39 And when they had performed all things according to the law of the Lord, they re-

turned into Galilee, to their own city Nazareth. 40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him.

CRITICAL NOTES.

1. *Her purification*.—The law of Moses declared, that the mother was unclean seven days after the birth of a son (fourteen days after the birth of a daughter), and must remain separate for three and thirty days from this period. These forty days are together denoted the days of the *καθαρισμός*. Joseph was not obliged to be present, yet he might take part in the solemnity, as it was his part to present the first-born to the Lord. It appears from Lev. xii. 8, that Mary brought the offering of the poor.

2. *In the law of the Lord*.—According to Exod. xiii. 2, all the first-born were dedicated to God. In remembrance of the deliverance from Egypt, when the destroying angel spared the first-born of the Israelites, it was ordered, that the eldest son of every family should be considered as God's special property, and be redeemed from the service of the sanctuary by the payment of five shekels. The tribe of Levi afterwards took the place of the dedicated and redeemed first-born. The fact, that Mary was unable to bring a lamb or a turtle-dove, as she would undoubtedly desire to do, is a fresh proof of the truth of the apostolic word, 2 Cor. viii. 9.

3. *Simeon*.—The principal traditions concerning this aged saint are to be found in Winer *in voce*. The very manner in which Luke mentions him, as *ἄνθρωπος ἐν Ἱερουσ.*, while he speaks with so much more of detail concerning Anna, supports the conjecture, that, though acknowledged by God, he was not famous among his fellow-men. He might have been a man of noble birth, and was probably aged, while he must certainly be numbered among the *προδεχόμενοι λύτρωσιν ἐν Ἱερουσ.* of ver. 38. A modern tradition, describing him as blind, but receiving his sight on the approach of the child Jesus, suitable as its allegorical sense may be, is without historical foundation.

4. *Revealed unto him by the Holy Ghost*; by an inward revelation, which it would be as impossible to describe as presumptuous to doubt. We prefer supposing an infallible consciousness, wrought by God, that his prayer in this respect was certainly heard, to imagining the intervention of some wonderful dream. If the Spirit of prophecy had departed from Israel since the time of Malachi, according to the opinion of the Jews, the return of this Spirit might be looked upon as one of the tokens of Messiah's advent.

5. *See death*, or, as it is elsewhere expressed, *taste death*, Matt. xvi. 28, Heb. ii. 9, means, not merely falling asleep, but the experience of death as death, with its usual terrible accompaniments. That he should depart immediately, or soon *after* seeing Christ, was not indeed revealed to him in so many words, but might naturally be expected by him.

6. *And he came by the Spirit*.—Perhaps he was accustomed, like Anna, to go daily into the temple; at all events, he now felt an irresistible impulse from God to enter it. It is possible that he might have heard the narration of the shepherds of Bethlehem; but such a supposition is not necessary for the understanding of the Gospel account.

7. *Now lettest Thou, etc.*—Simeon's song of praise is genuinely Israelitish, not exclusively Jewish. Compared with the hymns of Zacharias and Mary, it is more peculiarly characterized by its psychological truth, than even by its æsthetic beauty. The internal variety and harmony of these three compositions is a proof of the credibility of the early chapters of St Luke, which must not be overlooked.

8. *According to Thy word*.—A retrospect of the previous revelation.—*Thy salvation*. His mind fastens on the thing, not the person; and he sees the world's salvation, while beholding the form of a helpless child.—*Before the face of all people*. The true union of the particular and universal points of view. Salvation goes out from Israel to all people without distinction, in order to return to Israel again. The Sun of Righteousness makes the same circuit as the natural sun, Eccles. i. 5.—*To lighten*, εἰς ἀποκάλυψιν. The κάλυμμα is now taken away from the eyes of all nations, that they may see the Christ, the Light of the world.—*And the glory*. Not a declaration that glory is the end proposed, but used in opposition to σωτήριον. The highest glory of Israel consists in the salvation of Messiah.

9. *And Joseph and His mother marvelled*.—Not because they learned from the song of Simeon anything that they had not heard of before, but they were struck and charmed by the new aspect under which this salvation was presented. Simeon sees fit to moderate their transports, by alluding to the approaching sufferings which must precede the glory. His words, however, contained nothing new or strange. The prophets had already announced, that the Servant of the Lord would undergo sufferings and persecution; and the apparent poverty of the mother and of the holy child could

not but convince the pious man, who well knew the carnal expectations of his fellow-countrymen, that a Messiah born in so lowly a condition could not fail to encounter the opposition of the nation. With regard to the *ῥομφαία*, it did not pierce Mary's soul for the first time, but only for the last time, and the most deeply, on Golgotha.

10. *Set for the fall.* Comp. Isa. viii. 14.—This divine setting or appointing is always to be considered as *caused* by their own fault, in those who fall, by wilfully continuing in unbelief and impenitence. Mary had already expressed the same truth, in a more general form, ch. i. 52, 53; while the Lord Himself still further developes it, John ix. 39, 41; Matt. xxi. 44. We have here the first hint, given in New Testament times, of the opposition which the kingdom of Messiah would experience from unbelief. The angels had only announced great joy: it was given to the man of God, who saw heaven opened before his death, to go a step farther.

11. *That the thoughts of many hearts may be revealed.*—The thoughts of Mary, who now as before (ver. 19) ponders and is silent, and the thoughts of all who, whether for their fall or rising again, should come in contact with her Son. Lasting neutrality with respect to the Lord is impossible; he that is not for Him is against Him. His appearing brings to light the latent good and evil, as the same sun which dissipates the clouds that obscure the sky, also draws up the mists and vapour of earth.

12. *The daughter of Phanuel.*—It is remarkable that the name of Anna's father should be mentioned, and not that of her husband. Perhaps he also was known as one who waited for the consolation of Israel. The pious words of Anna, ver. 38, cannot be the only reason of her being called a prophetess; such an appellation must have been caused by some earlier and frequent utterances, dictated by the Spirit of prophecy, by reason of which she ranks among the list of holy women who, both in earlier and later times, were chosen instruments of the Holy Ghost. Eighty-four years is mentioned as the sum of her whole life, not of that portion of it which had elapsed since the death of her husband. It is specially mentioned, to show also, that though she had passed but few years in the married state, she had reached this advanced age as a widow; a fact redounding to her honour in a moral sense, and ranking her among the comparatively small number of "widows indeed," whom St Paul especially commends. That her piety was of an entirely Old Testament character, gives no support to the opinion of certain Roman Catholic

theologians, *e.g.*, Sepp, *Leben Jesu* ii., p. 54, that Mary was brought up under her guidance in the house of the Lord.

13. *Gave thanks likewise, ἀνθωμολογεῖτο, vicissim laudabat.*—Taking up the theme of praise which had just fallen from the aged Simeon. We believe, with Tischendorf, that the correct reading here is $\tau\hat{\omega}\Theta\epsilon\hat{\omega}$; but even if we read $\tau\hat{\omega}\kappa\upsilon\rho\iota\hat{\omega}$, with the *Textus Receptus*, we still have to apply it to the Jehovah of Israel. It is no acknowledgment of the new-born Christ, but a doxology to the Father who sent Him, that is here spoken of; while the words immediately following, “and spake of Him,” evidently allude to the child of Mary, whose name needs not to be repeated here, as He plays the chief part in the whole history.

14. *That looked for redemption in Jerusalem.*—There were then a certain number of pious persons dwelling in the capital, who lived in and upon the hope of salvation through the Messiah, and among whom the report of His birth was soon spread. Who knows how soon this report might not have spread also throughout the whole country through their means, had not the secret departure of the holy family to Egypt and Nazareth caused every trace of them to disappear from the eyes of this little band at Jerusalem? Perhaps, too, it was chiefly composed of the aged, the poor, and the lowly, whose influence would certainly not be very extensive. The new-born Saviour, now recognised, through the testimony of Simeon and Anna, by the really noblest in Israel, was soon to receive the homage of the Gentile world also, through the arrival of the wise men from the east.

15. *And when they had performed all things—they returned into Galilee, to their own city Nazareth.*—The question naturally occurs here, whether the visit of the wise men, and the subsequent flight into Egypt, took place before or after the fortieth day. Although the former is by no means impossible (see Lange, *Leben Jesu* ii., p. 110), we think the latter conjecture preferable. The narrative of Luke (ch. ii. 22–24), at least, gives us the impression, that the presentation in the temple took place at the customary time; and we should therefore find some difficulty in inserting the matter contained in Matt. ii. between the eighth and fortieth days. As long as Mary had not brought her offering of purification, she was obliged to remain at home, as unclean; and if Joseph, on his return from Egypt, as we find from Matt. ii. 22, 23, was obliged to settle at Nazareth, instead of Bethlehem, from fear of Archelaus, it was not likely that he would then have ventured to go to Jerusalem, and

even into the temple. We need not necessarily conclude, from Matt. ii. 1, that the event there mentioned took place in the days immediately following the birth of Jesus; nor can Luke ii. 39 be considered a complete account of the whole occurrence. This would have required the return to Bethlehem, and its sad results, to be mentioned before the settlement at Nazareth. The passage is rather a concluding paragraph, wherewith the Evangelist closes his account of the early infancy of our Lord, before passing on to a somewhat later period. Completeness not being his aim in this preliminary history, he has no need to speak of the visit of the Magi, and the flight into Egypt, even if he were as well acquainted with these circumstances as Matthew was; but hastens on to the definitive settlement at Nazareth (ch. i. 26, ii. 4), where Mary and Joseph had previously dwelt; and even of this period he gives only a general account, ver. 40, and a single occurrence, vers. 41—52.

16. *And the child grew, etc.* Comp. ch. i. 80.—The same expressions are made use of, concerning John, while somewhat more is added when Jesus is spoken of. There is no need of insisting on the anti-docetic character of the whole narrative.

DOCTRINAL REFLECTIONS.

1. Even the second occurrence in the life of our Lord, His presentation in the temple, is elucidated by a reference to what *is written*. From this time forth, the *ἴνα πληρωθῇ ἡ γρ.* will continually recur, and the whole life of the God-man present a realization of the ideal, depicted in the prophetic writings of the Old Testament. The offering of doves, brought by Mary on this occasion, while it shows the poverty of her condition, testifies at the same time to the depths of humiliation to which the Son of God descended. Mary cannot bring a lamb for an offering: she brings something better, even the true Lamb of God, into the temple.

2. In Simeon and Anna we see incarnate types of the expectation of salvation under the Old Testament, as in the child Jesus the salvation itself is manifested. At the extreme limits of life, they stand in striking contrast to the infant Saviour, exemplifying the Old Covenant decaying and waxing old before the New, which is to grow and remain. Old age grows youthful, both in Simeon and Anna, at the sight of the Saviour; while the youthful Mary grows older and riper, as Simeon lifts up before her eyes the veil hanging upon the future.

3. The coming of Simeon into the temple, “by the Spirit,” is

entirely according to Old Testament experience. The Spirit does not dwell *in* him, permanently, as his own vital principle ; but comes *upon* and *over* him, as a power acting from without. Such exceptional manifestations among saints in Israel, by no means prejudices the statement of St John, ch. vii. 39. There is a remarkable coincidence between the expectation of Simeon and that mentioned, Isa. xlix. 6.

4. A divine propriety, so to speak, seems to require that the new-born Saviour should receive first the homage of the elect of Israel, and afterwards that of the representatives of the Gentile world. If so, the visit of the Magi must have been subsequent to the presentation in the temple. Besides, if the gold they offered had come into the hands of Mary and Joseph before this event, would they have brought only the offering of poverty?

5. The shepherds, Simeon, and Anna agree in this, that they all become, in their respective circles, witnesses to others of the salvation of God. They do not wait, or seek for suitable opportunity, but seize upon the first, as the best. Comp. Ps. xxxvi. 1; Acts iv. 20. When the Saviour is seen by faith, the true spirit of testimony is already aroused.

6. We shall have to speak more particularly, in the next division, of the manner of the genuine human development of Jesus. But the hint here given, is sufficient to direct our attention to its reality. Not only the body, but the soul and spirit of the Lord, grew incessantly and regularly. When He was a child, He spake as a child, before He could, with full consciousness, testify of God as His Father. Undoubtedly the awakening of his divine-human consciousness, His recognition of Himself, formed part of the filling with wisdom. As Sartorius says in his doctrinal lectures, "The eye which comprehends heaven and earth within its range of vision, does not, by betaking itself to darkness or closing its lid, deprive itself of its power of sight, but merely resigns its far-reaching activity; so does the Son of God close His all-seeing eye, and betake Himself to human darkness on earth, and then as a child of man open His eye on earth, as the light of the world, gradually increasing in brilliancy till it shines at the right hand of the Father, in perfect splendour."

HOMILETICAL HINTS.

The offering of pious poverty acceptable to God.—The considerable redemption-money paid *for* Christ ; the infinite price of

redemption paid by Christ.—Simeon, a specimen of an Israelite indeed: 1. Just and devout; 2. waiting for the consolation of Israel; 3. filled with the Holy Ghost.—The Holy Ghost, 1. witnesses of Christ, 2. leads to Christ, 3. and teaches to praise Christ.—The song of Simeon, the last note of the psalmody of the Old Testament.—He who has seen the salvation of Christ can depart in peace.—Christ, according to the prophecy of Simeon, 1. the glory of Israel; 2. the light of the Gentiles; 3. the highest gift of God to both.—The death that glorifies God, has, 1. a song on the lips, 2. Christ in the arms, 3. heaven in the eye.—Christ set for the fall of some, and the rising of others: 1. It is not otherwise; 2. it cannot be otherwise; 3. it ought not to be otherwise; 4. it will not be otherwise.—The sign that is spoken against, 1. in its continual struggle, 2. in its certain triumph.—Christ the touchstone of the heart.—The Saviour came into this world for judgment, John ix. 39.—The sword in Mary's heart: the depth of the wound; the balm for its healing.—Anna the happiest widow of Holy Scripture.—A pious old age, cheered with the light of salvation.—The first female testimony to Christ, a testimony, 1. excited by longing expectation, 2. based on personal vision, 3. given with full candour, 4. sealed by a holy walk, 5. crowned by a happy old age.—The Annas of the Old and New Testament, 1 Sam. ii.: Both tried, heard, and favoured in peculiar manners.—In Christ there is neither male nor female, old nor young, etc.; but faith which worketh by love.—The significancy of the events of the fortieth day, 1. to Simeon and Anna; 2. to Mary and Joseph; 3. to Israel, 4. to Christendom in after ages.—*Starcke*: The duty of all parents to present their children to God.—*Majus*: Vows and sacrifices must be offered according to the law of God, not according to the notions of men.—The most pious are not always the richest; therefore despise none for their poverty.—God has a people of His own, even in the darkest seasons of the Church.—*Quesnel*: The elect of God never die, till they have beheld, here on earth, the Christ of God with the eye of faith.—*Hedinger*: The duty of yielding immediately to special impulses towards that which is good.—The death of God's children, a loosening of the bondage of this life of misery.—The prosperity and adversity of the saints, determined beforehand in the counsels of God, even from eternity (ver. 34).—Whatever happens to Christ the Head, happens also to His members (ver. 34).—*Zeisius*: Mary (ver. 35), a type of the Church, upon whom, as the spiritual mother, all the storms of affliction fall.—God, the God

of the widow, Ps. lxxviii. 6.—Holy people cannot but speak of holy things : what is the chief subject then of our discourse ?—*Langii Opus Bibl.* : Children should imitate the mind of Jesus, and grow stronger in what is good.—Jesus remained a child but a short time, and His believing people should not long remain children in faith.

Heubner.—Christian dedication of children : 1. Its nature ; 2. its blessing.—Simeon's faith, and Simeon's end.—Anna, the model of the Christian widow, forsaken by the world, and living alone and bereft ; but not forsaken of God, and living in the happy future, and in the faith of Christ.—Early announcement of the destination of Jesus : 1. How and why it happened ; 2. its truth and confirmation.—*Rieger* : Of the spiritual priesthood of Christians.—*J. Saurin* : Simeon delivered from fear of death by the child Jesus : 1. He cannot desire to see anything greater on earth ; 2. he has the sacrifice for sin in his arms ; 3. he is assured of eternal life, why then should he desire to remain any longer on earth ?—*Krummacher* remarks, in the history of Simeon, 1. a divine "Forwards," 2. a happy halt, 3. a safe anchorage, 4. a peaceful farewell, 5. a joyful welcome.—*Gerlach* : Jesus our all, when we, 1. have found in Him rest for our souls, 2. are resolved to fight for Him, and 3. to bear His reproach.—*Rautenberg* : Simeon's hope : 1. To what it was directed ; 2. on what it was founded ; 3. and how it was crowned.—*Bobe* : Simeon in the temple : 1. The Holy Spirit his leader ; 2. faith his consolation ; 3. piety his life ; 4. the Saviour his joy ; 5. departure for his home his desire.—*Krummacher* : Anna a partaker of a three-fold redemption : 1. From an oppressive uncertainty ; 2. from a heavy yoke ; 3. from a heavy care.—*Florey* : Directions on our pilgrimage for a new year (from verses 33-40). We must go on our journey, 1. stedfast in the faith (ver. 34) ; 2. submissive to the divine will (ver. 35) ; 3. diligent in the temple of God (ver. 36) ; 4. waiting for the promises of God (ver. 35) ; 5. faithful in our daily work (ver. 39) ; and 6. growing in the grace of God (ver. 40).

C. *The Twelfth Year ; or, the Growth in Wisdom and Favour.*

(CHAP. II. 41-52.)

41 Now His parents went to Jerusalem every year at the feast of the Pass-over. 42 And when He was twelve years old, they went up to Jerusalem, after the custom of the feast. 43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and His mother knew not of it. 44 But they, supposing Him to have been in the com-

pany, went a day's journey; and they sought Him among their kinsfolk and acquaintance. 45 And when they found Him not, they turned back again to Jerusalem, seeking Him. 46 And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47 And all that heard Him were astonished at His understanding and answers. 48 And when they saw Him, they were amazed: and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing. 49 And He said unto them, How is it that ye sought Me? wist ye not that I must be about My Father's business? 50 And they understood not the saying which He spake unto them. 51 And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favour with God and man.

CRITICAL NOTES.

1. *At the feast of the Passover.*—See Lange's remarks on the Passover, Matt. xxvi. 2. The celebration lasted seven days, from the 15th Nisan. Every Israelite was bound to be present, except such as were unable to perform the necessary journey, viz., the sick, the aged, and boys under the age of twelve, who, as well as the blind, the deaf, and the lunatic, were permitted to remain at home. At the beginning of the month Nisan, messengers were despatched to all parts, to remind the people of the approaching festival, that none might have ignorance to plead as an excuse for absence. A detailed description of the rite is not necessary for the elucidation of St Luke's narrative; we need only here remark, that every Jewish child of twelve years old was obliged, as "a son of the law," to take part in it. According to Jewish custom at a later time, a child was, in his fifth year, instructed in the law; in his tenth, in the Mishna; and in his thirteenth, was fully subjected to the obedience of the law. There existed, also, no longer any reason that Jesus should absent Himself from Judea, as Archelaus was already banished by Augustus, after a reign of ten years. Women were by no means obliged to go up to the feast; yet the fact of Mary's accompanying her son on the occasion of His first celebration, needs neither defence nor explanation.

2. *The child Jesus tarried behind in Jerusalem.*—St Luke neither tells us that Jesus remained behind at Jerusalem intentionally, nor that Joseph and Mary lost sight of Him through want of necessary care. The circumstance is mentioned without the manner of its occurrence being entered into; and we may certainly conclude, that Joseph and Mary joined their elder fellow-travellers in the persuasion that Jesus, who knew of the time and place of departure, was

among the younger ones. The more Mary was accustomed to trust to His obedience and wisdom, the less necessary would it be never to leave Him alone. An involuntary mistake, of whatever kind it might be, separated the child from the parents. Perhaps, too, they might have become uneasy on His account earlier in the day; but the multitude of the caravans at a time when, as Josephus tells us, Galilee contained more than four million inhabitants, would render an instantaneous search impracticable; and a day's journey being generally not very long, inquiry was delayed till the end of the day. It must not, besides, be forgotten, that in the East even an ordinary child of twelve would be equal to one of fourteen or fifteen among us; and that they could not, therefore, be extremely uneasy, especially about such a child as He was.—See Tholuck's treatment of this subject in his *Glaubwürdigkeit der evangelischen Geschichte*, p. 210, etc.

3. *After three days.*—If we understand, with De Wette and others, that these three days were spent in seeking for the child in Jerusalem, it is almost inexplicable that it should only so late have come into their thoughts to go to the temple. It seems more probable that we must allow one day for their departure, ver. 44; one for their return, ver. 45; and the third, ver. 46, for their search; and that they found Him in the sanctuary at the close of the latter. (See Grotius and Paulus.)

4. *In the temple.*—Probably in one of the porches of the Court of the Women, where the schools of the Rabbis were held, and the law regularly expounded.

5. *Sitting in the midst of the doctors.*—It has been often said, that it was the custom of the times for scholars to receive the instructions of the Rabbis standing, as a mark of reverence. This has been, however, well disproved by Vitringa (*de Synagog. Vet.* i., p. 167). We have also mention of a similar *sitting* of Paul at the feet of Gamaliel (Acts xxii. 3). De Wette insists, notwithstanding, that the child Jesus appears here in a *consensus* of discussing Rabbis, entering into the argument as a member of it would do. Surely he has not sufficiently considered the following words, ἀκούων καὶ ἐπερωτῶν, which plainly show, that the idea of receiving is here made far more prominent than that of communicating. Olshausen far more suitably remarks, that “a lecturing, demonstrating child would have been an anomaly, which the God of order would never have exhibited.” The astonishment of His hearers at the intelligence manifested in His answers, need not surprise us, if these

answers were even as excellent as that which He gave to Mary's somewhat hasty demand.

6. *Thy father and I*.—Not merely the only possible manner in which Mary could publicly speak to her son of Joseph, but also an indisputable proof of the wisdom with which she brought up the child; a wisdom, which taught her to say nothing yet to Him of the mystery of His birth, and which had faith enough to wait, till His own consciousness should be fully and clearly awakened to the fact of His being the Son of God.—The more surprising, therefore, must His answer have seemed to His mother, as containing a hint, intelligible to her alone, that He already knew who His Father was.

7. *How is it that ye sought Me?*—The quiet repose of this answer, contrasted with Mary's natural agitation, produces an impression quite peculiar. He is apparently astonished that He should have been sought, or even thought of, anywhere else, than in the only place which He felt to be properly His home.—Perhaps this was the moment in which His immediate intuition of His destination was aroused.

8. *About My Father's business*.—The rendering of some, "in My Father's house," unnecessarily narrows the fulness of the expression. He stays in the temple *qua talis*, inasmuch as it is there that τὰ τοῦ πατρὸς are for the present concentrated, according to His view. A beautiful exposition of this inexhaustible text may be found in *Stier's Words of the Lord Jesus*, vol. I.

9. *And they understood not the saying*.—If Meyer and others are right, in concluding that the meaning of these words was totally incomprehensible to His parents, this inexplicable ignorance might perhaps be adduced, as evidence against the truth of the history of the Nativity and its miracles. We do not, however, see any reason why we should not attribute their astonishment to the fact, that he should, *sponte sua*, so plainly express what He had learned neither from them nor from the doctors. Besides, twelve years of quiet oblivion had elapsed, between His birth and this moment; and even the faith of a Mary would not be always equally clear and strong.

10. *And was subject unto them*.—It seems almost as if St Luke were trying to oppose the notion, that the child, whose faculties were developing in so heavenly a manner, had even for an instant spoken in an unchildlike manner to His mother and foster-father. If His heart drew Him to the temple, the voice of duty called Him back to Galilee; and, perfect even in childhood, He yielded implicit obedience to this voice. The blossom of His inner life, which had

opened and spread abroad its first fragrance in the temple, was to continue expanding in the obscurity of Nazareth ; and Mary was to wait eighteen years, keeping "all these sayings in her heart," before anything else unprecedented should occur.

11. *In wisdom and stature*.—Age (margin) would seem the preferable rendering of *ἡλικία* ; for, though increase in age is as inevitable a consequence as increase of stature, yet the former expression is important to Luke, who, having spoken of His twelfth year, and being about to mention His thirtieth (ch. iii. 23), characterizes, by this concluding formula, the whole of these eighteen years as a period of development

DOCTRINAL REFLECTIONS.

1. We might compare the appearance of Jesus on earth to the course of the sun. The first light appeared above the horizon on the night of the Nativity at Bethlehem ; when His public ministry began, this light had gained its meridian height ; but as the sun's journey from east to south is often performed amidst darkening clouds, so is the history of these thirty years for the most part veiled in obscurity. Only once, in this long morning, is the veil of clouds drawn aside, and we get a glimpse of the increasing glories of this Sun of Righteousness ; and this moment of brightness is the epoch of this Passover feast.

2. Perhaps there are few passages in St Luke's history of the birth and childhood of Jesus, which bear such incontestable marks of truth and reality as this. A comparison with the apocryphal gospels is even unnecessary, as the whole narrative breathes throughout a truth and simplicity, with which nothing else can be compared. What writer of a fiction would ever have imagined an occurrence, from which the miraculous is so entirely banished, in which no angel is introduced to assist in the discovery of the lost child, but His parents are represented as finding Him again in an ordinary manner, and one in which even an appearance of disobedience to Mary is cast upon Jesus ! To be unable to imagine so precocious a development, is to place the Lord behind many children, of whom remarkable traits of early maturity are related. Nor should we forget here the remark of a Christian apologist, that "in Christianity, and in its sacred records, the motto of cold intellectual culture, '*nil mirari*,' is less applicable than the principle of the most sublime of its predecessors : τὸ θαυμάζειν τῆς φιλοσοφίας ἀρχή." *Osiander*.

3. The first words which drop from the lips of the Word made flesh, are especially important in a doctrinal point of view. They are the childlike and *naïve* expression of direct and infallible consciousness, now gradually developing into higher knowledge. This is the moment in which the long closed and slowly growing bud first breaks through its outer covering. The child Jesus excites astonishment, but shows none, except at the fact that they knew not where to find Him. But the deep mysteries of His nature are still covered with a garment of the purest innocence. The temple is to Him, in the fullest sense, the dwelling-place of His Father, of whom He will soon declare, that "God is a Spirit." His ear, desirous of instruction, is seeking answers to important and vital questions from those Rabbis, against whose perversions of Scripture He will soon denounce a heavy woe. His foot, which an irresistible yet inexplicable attraction draws towards the temple, soon submissively follows the track which the will of His parents points out. We feel that the *child* Jesus must have acted thus, and could not have acted otherwise.

4. But this passage of Christ's early history is of extreme importance for other reasons. It is important in its influence on *the present*. Hitherto pious Jews and lowly shepherds, waiting for the salvation of Israel, have borne testimony to the infant Messiah: He now bears testimony to Himself; and the whole occurrence, which would surely be impressed on the mind of certain doctors of Jerusalem, was a fresh hint to the whole Jewish nation, to give a becoming reception to Him who would shortly appear among them. It is also important in its relation to *the past*. A seal is now set to the word of the angel, "He shall be called the Son of the Highest." The consciousness of Jesus is aroused to this unique relationship, and a ray now gilds the obscurity of Nazareth, which must recall to Mary's mind the miracles of Bethlehem, and direct her hopes to a future full of blessings. Finally, it is important as a sign of *the future*: if ever the saying of a child was prophetic, it was the saying of Jesus in the temple. It is the programme, the key-note, of the whole future life of the Lord. His consciousness of divinity, His obedience, His self-denial, His speech, as never man spake, all are here present *in nuce*, soon to be manifested *in luce*. Luke ii. 49 is the germ of John iv. 34; viii. 29; ix. 4; and even His farewell to life, John xvii. 4, naturally refers to this beginning.

5. The outer life of Jesus, during the next eighteen years, is covered with a veil of obscurity, which not even the writers of the

apocryphal gospels have ventured to lift. His days seem to have been quietly passed in the privacy of the domestic circle. Even Nathanael, who lived at Cana, only three leagues off from Nazareth, John i. 46, 47, had never yet heard anything of the son of Joseph. The death of His foster-father probably happened during this interval. Miracles would have been without purpose in the retirement of home; and John ii. 3 cannot be understood to denote that any had yet been performed by Him. Mark vi. 3 shows decidedly that He had worked at His father's trade; a fact supported also by tradition. See *Just. Dialog. cum Tryph. ch. 88*. Compare the account of a remarkable statement of Julian the Apostate, in Theodoret, H. E. 3, 23, and Sozomen 6, 2. The family of Nazareth seems not to have lived in a state of extreme poverty, but still less in the possession of any temporal superfluity.

6. The increase of Jesus in wisdom during this period was,—1. *Real*. Jesus had to learn from the words of others what as yet He knew not; and that was entirely unknown to Him as a child, which He had a glimpse of as a boy, conjectured as a youth, and first clearly perceived as a man.—2. *Unchecked*. In attributing to the Lord Jesus the relative imperfection of childhood, we must carefully avoid imputing to Him the failings of childhood. His life showed no trace of childish faults, to be hereafter conquered. The words of John, Matt. iii. 14, show what impression was made by His moral purity; and the voice from heaven, ver. 17, sets the seal of the divine approval on the now completed development of the Son of man, a seal which the Holy One of Israel would only have affixed to absolute perfection.—3. It was *effected by means*. We may exclude from the means whereby this development was effected, *a.* a learned education by Jewish doctors (John vii. 15); *b.* an Eastern, Egyptian, Greek, or Alexandrian training, which was formerly thought of; *c.* an instruction in the principles of the various Jewish sects, viz., the Pharisees, Sadducees, and Essenes. On the other hand, we may ascribe more or less influence to—*a.* His training by the pious Mary, and the godly Joseph, in the ways of a quiet domestic life; *b.* to the natural beauties of the neighbourhood of Nazareth; *c.* to the Scriptures of the Old Testament, which He undoubtedly read, understood, and delighted in, more than any other child; *d.* to the annual journeys to Jerusalem, which must certainly have opened His eyes to the corruption of His nation and its leaders; and *e.* to communion with His heavenly Father. But, allowing for all these, we are forced to recur to that essential singularity in the personality

of the Lord, whereby, with such comparatively weak and disproportioned means, he could become *actu*, what He had been from His birth *potentiâ*.—Lastly, 4. it was *normal*, inasmuch as it holds up to His people an example of what they must more and more approach unto, in fellowship with Himself, growing by the faithful use of every means of grace, from “little children” to “young men,” and from “young men” to “fathers” in Christ: 2 Cor. iii. 18; 2 Pet. iii. 18.—On the subject of the human development of the Son of man, compare *Athanasius, Orat. III. contra Arian.* ch. 51 (vol. i., p. 475), and Gregory Nazianzen, *Oratio 43 in laud. Basilii*, ch. 38. See also the excellent remarks of Ullmann, *Sinlessness of Jesus* (Clark’s Translation), and those of Martensen in his *Dogmat.* ii., p. 315. The latter well observes, that “we see in this narrative, not only that the consciousness of His peculiar relation to His Father is dawning within Him; but that in His sitting in the midst of the doctors of His nation, not merely listening, but astonishing them by His questions and answers, we may also perceive the earliest revelation of His productive relation to those around Him (*discendo docuit*).”

7. We may be thankful that St Luke, compared with the other Evangelists, has communicated to us so much of the early history of our Lord; nor less so, that he has told us so little; as this very reticence furnishes a proof of his *fides historica*, checks vain curiosity, and shows us how infinitely more important is the history of His ministry, passion, death, and glorification, than that of His youth and childhood.

HOMILETICAL HINTS.

The first Passover of Jesus: 1. The history; 2. the significance of this journey for Jesus, for His parents, for Israel, for the world.—The first appearance of the Messiah in the sanctuary.—The glory of the second house greater than that of the first, Hag. ii. 10.—The first Passover of Jesus: 1. Visited with desire; 2. celebrated worthily; 3. left obediently.—The Son of man once a lost son.—Seeking for Jesus: 1. The anxiety of deprivation; 2. the joy of finding.—The interchange of joy and sorrow during our earthly pilgrimage.—Jesus lost in the hurry and bustle of the world, but found again in the temple.—The school of Rabbis at Jerusalem, a model for parents and children.—Mary’s astonishment excited by Jesus, comp. vers. 18 and 33.—The over-hasty zeal of Mary, and the heavenly tranquillity of Jesus.—God, the Father of the Lord Jesus

Christ, in a sense applicable to Him alone.—The Son of man aroused to the consciousness of His being the God-man.—To be about His Father's business, the vocation, 1. of Christ, 2. of the Christian.—Even the first recorded saying of the Lord too deep to be entirely understood, the explanation of all His deeds, and the key to His whole life.—Christ's first Passover journey: 1. A glimpse into the history of His youth; 2. a difficulty in the history of His development; 3. a turning-point in the history of His salvation.—The return from Jerusalem to Nazareth, a specimen of the voluntary self-denial and obedience of Christ.—Jesus, even at Nazareth, about His Father's business.—The contemplative faith of Mary, 1. in its secret conflict, 2. in its final triumph.—The growth in secret, both in wisdom and stature, from the imperfect child to the perfect man, of Him who was the Most High and Most Glorious.—The increase in favour.—He who finds favour with God, finds favour also with man.—The season of waiting.—Faithfulness in little things.—The fourth commandment not destroyed but fulfilled by Jesus.—The fear of the Lord the beginning of wisdom.—Increase in wisdom and age (margin), the work of grace; favour, the crown put upon wisdom and age.—That which is most precious, though ripening in the world, 1. was then, 2. is now, 3. will be ever, hidden from the eye of the world.

Starcke.—The care parents should have for their children.—Public worship must be added to domestic worship.—*Quesnel*: Jesus is more often lost in time of prosperity than in times of misfortune and persecution.—*Hedinger*: We often, from erroneous judgment, seek Christ among our kinsfolk and acquaintance, where He is not to be met with.—We often have to seek long for Jesus; and this is our best employment, even if we have to spend more than one spiritual day's journey upon it.—Sorrow for the loss of Jesus, a reasonable sorrow.—He who would be a teacher of others, must first be a learner.—*Cramer*: Christ has hallowed instruction by question and answer.—The more spiritual gifts any one has received, the more careful will he be to avoid boasting.—*Nova Bibl. Tub.*: Jesus more learned than His teachers (Isa. l. 4): let us hear Him.—Parents transgress when they reprove and punish their children unseasonably or unreasonably, Prov. xx. 1-6, xxii. 6.—*Majus*: Children may instruct their parents, if they do it respectfully and modestly, 1 Sam. xix. 4.—We must not despise what we do not understand.—*Osiander*: Christ has, by His obedience, made satisfaction for the disobedience of children; while, by His example,

He teaches children to obey their parents.—Faith keeps in her heart even what she does not understand.—There is little hope of children who increase in age and stature only, and decrease in wisdom and favour.

Heubner.—The care of man is not sufficient for children, if God does not add to it the care of His angels.—As Jesus grew and ripened in retirement, so the ministers of the Gospel often have long to wait before God calls them into full work.—Jesus commanding respect even as a boy.—The family of Jesus a model for Christian families.—The charms of the history of Jesus for the young.—*Stier*: The holy child Jesus and our children (a continuous contrast).—*Arndt*: 1. The tokens, 2. the excitements, 3. the fruits of early piety, visible in the holy child Jesus.—The early history of Jesus: 1. Jesus in Nazareth; 2. *Jesus of Nazareth*.—*Ades Amoré v. d. Hoeven* (preacher in Utrecht 1849): 1. Behold the child Jesus! 2. Behold in the child, the man Jesus! 3. Become children in Christ, that you may become men!—*Gerdessen*: The appearance of Christ in the sanctuary: Ought He not to be, 1. about His Father's business, 2. in the midst of the doctors, 3. according to the usage of the feast, 4. sought for sorrowing, and 5. manifesting a childlike disposition?—*M. G. Albrecht* (1635): The child Jesus is often lost in our days, after a spiritual manner.—*Gaupp*: The Mediator between God and man discernible in Jesus, even in His twelfth year: 1. In the holy privacy of His life in God; 2. in His consciousness of His relation to the Father; 3. in the uninterrupted occupation of His spirit with the work which the Father had given Him to do.—*Rautenberg*: Our children our judges: 1. What this means; 2. how this happens; 3. to what this leads.—Finally, an excellent sermon by *Adolphe Monod* (1856): *Jésus enfant, modèle des enfants*. Paris 1857.

PART SECOND.

THE BENEFICENT ACTIVITY AND HOLY BEHAVIOUR OF THE SON
OF MAN.

FIRST SECTION.

TESTIMONY BORNE TO MESSIAH.

CHAPTER III.

A. By the Preaching and Baptism of John. (CHAP. III. 1-22.)

1 Now, in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness. 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 And all flesh shall see the salvation of God. 7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. 10 And the people asked him, saying, What shall we do then? 11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. 12 Then came also publicans to be baptized, and said unto him, Master, what shall we do? 13 And he said unto him, Exact no more than that which is appointed you. 14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. 15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; 16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy

Ghost, and with fire: 17 Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable. 18 And many other things, in his exhortation, preached he unto the people. 19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 20 Added yet this above all, that he shut up John in prison. 21 Now, when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 22 And the Holy Ghost descended in a bodily shape, like a dove, upon Him; and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased.

CRITICAL NOTES.

1. *In the fifteenth year*, etc.—With this chronological notice, Luke points out, as his predecessors had omitted doing, the exact position which the sacred narrative occupies on the wide platform of universal history. We will endeavour to point out, as briefly as possible, what may be deduced from his indication concerning the precise period of the public appearing of John and of Jesus.—*a.* *The fifteenth year of the reign of Tiberius Cæsar* is easily ascertained. Augustus died A.U.C. 767, which, taking this event as the *terminus a quo*, gives the year 782. It seems, however, probable, that our computation must be made from the time when Tiberius was associated with Augustus in the government of the Empire, two years earlier, which would make the year 780. The reigning years of a Roman emperor were, indeed, commonly dated from the time when he governed alone; but as Luke is here speaking of *ἡγεμονία*, and not of *μοναρχία* or *βασιλεία*, he seems to include the two preceding years, in which Tiberius, indeed, possessed a power no way inferior to that of Augustus.—*b.* Pontius Pilate, the successor of Valerius Gratus, and sixth governor of Judea, possessed this dignity for ten years under the above-named Emperor, viz., from 779–789 U.C., until he was deprived of his office on account of the accusations of the Jews.—*c.* Herod (Antipas) became tetrarch of Galilee after the death of his father, Herod the Great, 750, and continued in his government till his deposition in 792.—*d.* His brother Philip received, contemporaneously with himself, the tetrarchy of Iturea and Trachonitis, and remained in this post till his death in 786. According to Josephus (Ant. Jud. 17, 8, 1), his jurisdiction extended also over Batanæa and Auranitis, while his brother also governed Perea.—*e.* Lysanias, tetrarch of Abilene, was not the ruler from Calchis to Lebanon, who was put to death, four and twenty years before Christ, by Antony, at the instigation of Cleopatra, but may have been a second Lysanias, whom Josephus passes over in silence, as

less celebrated than the former. It will not seem improbable to any, that two princes of the same name should have ruled over the same district, during the course of so many years.—And lastly, *f.* with regard to the high priests, Annas and Caiaphas. For remarks concerning the latter, see Lange on Matt. xxvi. 3; the former had been made high priest by Cyrenius, but deposed seven years after by Vitellius. He was succeeded by three others, and lastly by Caiaphas. That he should have continued, after his deposition, to bear the name of high priest in the sacred history, seems owing to the influence he still possessed,—an influence originating in his own character, strengthened by his relationship to Caiaphas, and always employed in opposition to Christianity. He is even always mentioned first, either on account of his age, or because he first bore the office of high priest, or perhaps because he exercised the office alternately with Caiaphas. See, with respect to this latter supposition, Hug, Einl. N. T. ii., p. 218, and Friedlieb, *Archäologie der Leidensgeschichte*. We shall not be mistaken if, using this notice of Luke as a foundation, we reckon the date of John's ministry to have been the year 780, and that of our Lord's birth, thirty years earlier, viz. 750, or about four years before the usual Christian era.—Compare the exact, and, in our estimation, not yet superseded, calculations of Wieseler, in his Chronological Synopsis.

2. *The word of God came.*—We can see no reason for supposing (with Wieseler) that this refers, not to the first preaching, but to some later appearance, of the Baptist, which was the immediate cause of his imprisonment. The solemnity of this introduction leads us rather to conclude, that the Evangelist intends to point out the time when John began to exchange his solitary life in the wilderness for one of public activity. And this circumstantial chronology is the more suitable, since the eras of John and of Jesus are inseparable; the baptism of the King of the heavenly kingdom following the public appearing of the forerunner, and taking place in the same year.

3. *Unto John the son of Zacharias.* See Luke i. 5, etc.—*In the wilderness.* The locality is thus indefinitely mentioned by Luke, while the sphere of his activity is only generally stated as extending *εἰς τὴν πᾶσαν περίχωρον τοῦ Ἰορδ.* For Theophilus, who lived so far from the scene of the sacred history, a more exact indication was unnecessary. Compare, however, John i. 28, iii. 23, and the remarks on Matt. iii. 1.

4. *The voice of one crying in the wilderness, etc.*—There is no

reason for so closely uniting these words, as to make them designate the voice of John, as a *vox clamantis in deserto*. The word בְּמִדְבָּר (Isa. xl. 3) does not belong to the preceding קוֹל קוֹרֵא, but to the immediately following, *præparate viam Domini*. The parallelism exacts that we should translate, Prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God. The voice of the caller is the same mentioned in ver. 8. Luke gives this prophetic passage more correctly, and more closely follows the Septuagint, than the other Evangelists, especially in the closing phrase, ὁψεται πᾶσα σάρξ, κ.τ.λ.

5. *Every valley*, etc.—That the whole of this passage, from Isaiah, is figurative language, derived from the march of a monarch, preceded by his herald, scarcely needs mentioning. The particular, however, which must not be overlooked is, that the prophecy of Isaiah xl. (Luke knows nothing yet of a second Isaiah), though it has a *real*, has no *direct* or *exclusive* reference to John the Baptist. A manifestation of the glory of God is announced, which, beginning with the return from Babylon, is beheld in incomparable splendour at the appearing of Christ, but is not completed till the last day. Every prophet of the Old Testament going before the face of Jehovah, was a type of John the Baptist, who was to announce the advent of the God-man; and John again was the type of every apostle, preacher, or missionary, who causes “the voice of one crying” to be heard, before the King Himself can appear. This voice began to sound when Isaiah first perceived and interpreted it; it was heard with unusual power through John’s instrumentality; it will not be silent till the last trumpet shall be heard.

6. *To the multitude—O generation of vipers!*—This mode of address might seem strange to us, without the more detailed account of St Matthew, who informs us (ch. iii. 7), that the people, addressed in this discouraging manner, were by no means anxious inquirers after salvation, but rather Pharisees and Sadducees, or at least such as were infected by their leaven. Among this multitude must also be reckoned the crowds attracted to the banks of Jordan by idle curiosity, if by no worse motive, whom the penetrating glance of John appreciates at their proper value. John, on the banks of Jordan, appears, as Jesus did afterwards, with the fan in his hand; and before we accuse him of harshness, we should do well to remember, first, that love itself can be severe, and that the meek Saviour Himself was inexorably so, towards hypocrites; and

secondly, that the judgment here announced was not inevitable, but only impending over obstinate impenitence, while John earnestly desires that they may yet escape it, and points out the way of safety. By the terms, "serpents," "generation of vipers," the diabolical nature of hypocrisy is pointed out. Comp. 2 Cor. xi. 14, Rev. xx.—*Who hath warned you*; in other words, who hath taught you, and how came you to think that, while you remain as you are, and without an inward change of mind, you can escape the wrath to come, by compliance with an outward sign alone? The last of the Old Testament prophets had also spoken of the judgment to be executed by the Messiah (Mal. iv. 5, 6); but the Jews pacified themselves with the idea, that this threat applied to the Gentiles, and not to themselves.

7. *Bring forth therefore fruits worthy of repentance.*—These are the *ἔργα* mentioned Acts xxvi. 20, and detailed in the same connection, ver. 11. John requires these, because without them they could not possibly escape the wrath to come (*οὖν*).

8. *And begin not*, etc.—Descent from Abraham, the national boast of the Jews, had now a higher importance in their eyes, because they believed that this, though standing *alone*, would give them a right to share in the blessings of the Messiah. This idea was, as it were, the shield under which they sought to shelter themselves from the sharp arrows of the preaching of repentance, and which John thus snatches from them.—*Of these stones*, *δεικτικῶς* to the stones of the wilderness, with a reference too, perhaps, to the creation, when God made man of the dust of the earth. The notion, that the call of the heathen was now present to the mind of the Baptist, is at least unproved; nor is there in his preaching any reference to this event.

9. *The axe is laid.*—There is, in these words, a passing on from the notion of the possibility, to that of the certainty, of the wrath to come. The axe laid, not near to the unfruitful branches, but to the very roots, points to the judgment of extermination about to break forth on the impenitent.—*Every tree*, etc. A fruitless fig-tree was afterwards made, by our Lord, the representative of the whole Jewish nation (Luke xiii. 6); but here each tree, about to be hewn down, denotes an impenitent *individual*, receiving his sentence. John at least does not teach an *ἀποκατάστασις πάντων*.

10. *And the people asked him.*—The question of perplexed penitents; not unlike that put to Peter, Acts ii. 37. The answer is given entirely in the Old Testament fashion, and from a legal

point of view, without any mention of the higher requisites of faith and love; and is remarkable, as showing how thoroughly practical, temperate, and even comparatively rigorous, was the morality of the preacher of repentance. A man who made the duties of mercy and justice, of brotherly love and fidelity in daily intercourse, so prominent, could scarcely be an enthusiast. Luke is the only Evangelist who has communicated, from some unknown source, these special features of the Baptist's teaching. His whole answer shows with what penetration he had, even in his secluded life, observed the chief defects of each different class. He who would influence men, must not live so severed from them, that he ceases to know and understand them.

11. *He that hath two coats, etc.*—They are not required to leave their several callings, but to sacrifice their selfishness while remaining in them. Comp. Isa. lviii. 3–6; Dan. iv. 24.—*Exact no more, etc.* The covetousness and selfishness of the publicans, the "*immodestia publicanorum*," had become proverbial; John pronounces an irrevocable veto against their exactions.

12. *Soldiers.*—It is uncertain whether these soldiers were used for purposes of police (Ewald), or whether they belonged to some foreign legion employed by Herod in his wars (Michaelis). At all events, they were men actually employed in military service, and were perhaps, by their question, kindred spirits to the pious centurion Cornelius (Acts x.).—*Διασεύειν*, to extort by fear, to lay under contribution.—*Συκοφαντεῖν*, to play the spy, thence to slander, to do injustice (to cheat). How much opportunity the military service afforded for such practices, and how much the hardships of the times were thereby enhanced to many, needs no explanation.

13. *Whether he were the Christ.*—A surprising proof of the deep impression made, by the moral strictness of the Baptist, upon the susceptible mind of the multitude. There was some foundation of truth in this delusion, since, by means of John, Christ Himself was standing at the door and knocking. The moral greatness of John is shown in the fact, that he made no use of this delusion of the people, but hastened to withdraw within those limits which they would almost have compelled him to pass. Similar conduct was shown by Paul and Barnabas, Acts xiv. 15.

14. *John answered, saying unto them all.*—And if we also read that, on an entirely distinct occasion, he gave the same answer to a small section of the Sanhedrim (John i. 25), we are by no means forced to the conclusion, that one Evangelist contradicts the other,

but rather that John repeated this saying at different times; a saying whose purport was so important, and whose form was figurative language so entirely in the spirit and after the heart of the Baptist, that, having once uttered it, he could not have expressed himself more powerfully and naturally with respect to this vital question.

15. *One mightier than I.*—A general expression for what he elsewhere declares in a more definite manner, *e. g.*, John i. 20. The greater might of the Messiah is here made, by the context, to consist especially in the fact, that His baptism can effect what John's baptism is powerless to produce. Consequently, He more deserves the reverence and attention of the people, while His forerunner deems himself unworthy to perform the most menial office for Him. —*He shall baptize you with the Holy Ghost, and with fire:* He will, so to speak, wholly immerse you in the Holy Ghost, and in the fire. The baptism of the Spirit, which produces renewal, is contrasted with the baptism of water, which can only represent it. The baptism of fire is appointed for the unconverted, as that of the Holy Ghost for believers. As Simeon had announced that Christ was set for the fall of some and rising of others, so does John here describe Him as coming with a twofold baptism. Some are renovated by His baptism, others buried in the fiery baptism of final judgment.

16. *Whose fan, etc.* See Matt. iii. 12.—The same figure occurs also, Jer. xv. 7, and Luke xxii. 31; while the internal connection between the *κῆρυγμα* of John and that of Malachi iv. 1 is self-evident.

17. *He preached unto the people.*—The announcement of the most fearful judgments belongs, then, no less than that of an abundant baptism of the Spirit, to that work of evangelization which the Baptist had undertaken. A significant hint to those who consider a representation of the judgments of the Lord fundamentally incompatible with the full and free preaching of the Gospel.

18. *But Herod.*—The first appearance upon the scene, of the tetrarch, who is hereafter to play so terrible a part in the Baptist's history. He was the son of Herod the Great, and of Malthace, a Samaritan. He married first the daughter of King Aretas, but afterwards entered into an adulterous connection with his brother Philip's wife. The account here given by Luke should be specially compared with that of Mark (ch. vi. 17–20). Mark tells us that this punishment did not hinder Herod from esteeming John in a certain sense; Luke, that he had not brought it upon himself by

reproving this crime alone, but also “all the evils that Herod had done.” There can be no ground for doubting (with Meyer) the historical character of a narrative so psychologically probable. He who is in any measure acquainted with the character of the tetrarch, will not doubt that a preacher of repentance would find material enough for reproving him concerning *πονηρά*. That these reached their climax in the imprisonment and execution of John, was a conviction which Luke undoubtedly shared with all Christian antiquity, and which needs no justification.—*That he shut up John in prison.* It is not impossible that he allowed him less and less liberty in the prison to which he had been condemned, and at length cut off all access to him. The whole of Luke’s account of John is summary, and written without regard to chronology: he here collects all that he has to say concerning the forerunner, that he may confine himself for the future to the history of Jesus alone; the narrative of the baptism forming the point of transition.

19. *It came to pass*, etc.—The necessity of comparing together the accounts of the different Evangelists, in order to obtain an exact description of the chief events of the Gospel history, is here very apparent. Not one Evangelist communicates a complete account of what happened at our Lord’s baptism; and it is only by collating their several contributions, that we obtain a detailed narrative of the occurrence. Matthew gives us the most copious account, and also the dialogue which took place between the Baptist and the Saviour: Mark, according to his usual custom, narrates very concisely, but with the addition of some fresh and graphic incident,—here the opening of the heavens (*σχιζομένους τοὺς οὐρ.*): John depicts the subjective side of this event, in its high significance to our Lord’s forerunner: Luke presupposes an acquaintance with the occurrence, through the apostolic *κήρυγμα*, and touches upon it for the sake of completeness, and especially to render conspicuous the testimony borne by the Father to the Son on this occasion. In this condition of things, it is unfairness itself to understand our Evangelist’s expressions, which certainly were never penned with diplomatic exactness, so *ad literam* as to cause an irreconcilable discrepancy between himself and his fellow-witnesses. Plainly, the words, that Jesus was baptized “when all the people were baptized,” do not necessarily imply, that both the baptism of the Lord and the opening of the heavens happened in the *presence* of a numerous multitude,—such a publicity would have been a violation of both human and divine *decorum*,—but only, that, at the

period when the greatest number of baptisms was taking place, the baptism of Jesus of Nazareth took place (and naturally in private) among others. The object of Luke is, not to narrate the baptism for its own sake, but for the sake of the heavenly authentication which the Lord then received.

20. *Jesus also being baptized, and praying.*—It is one of the *singularia Lucæ*, that he often mentions that Jesus prayed, even when the other Evangelists make no mention of the circumstance; as, for example, on the night preceding the choosing of His Apostles (Luke vi. 12). By uniting the accounts of all the Evangelists, with reference to our Lord's practice of private prayer, we find that He, who always lived in uninterrupted communion with the Father, specially and emphatically hallowed every turning-point of His earthly career—His baptism, choice of Apostles, renunciation of a throne (John vi. 15), transfiguration, and His journey towards His last sufferings—by solitary prayer. Those who accept the view that the Evangelist describes a public baptism, must surely have lost sight of his account of this act of prayer. Or did He then so pray *publice*, that the heavens were opened, a sort of show-prayer in fact? As well might we infer from Luke's words, literally interpreted, the incongruity, that He was baptized with all the people, *in massa*, and at the same time.

21. *The heaven was opened.*—The objective character of the narrative is remarkable. According to Matthew and Mark, it is Jesus who sees heaven opened, and for whose sake this occurrence takes place. John expressly states, that the ray fell upon the mind of the Baptist; while Luke relates the event as though uncaused by the subjectivity of any, and in this respect satisfies the higher requirements of historic narrative.

22. *In a bodily shape, like a dove.*—The mention of the *dove* by all the four Evangelists, plainly shows, that the descent of the Spirit was usually compared, by the Baptist who saw it, and afterwards by those who related it, to the descent of a dove. It is, however, by no means necessary to infer, from the *σωματικὸν εἶδος* of Luke, the *actual* form of a dove. Luke does not say, *σωματικῶ εἶδει περιστερᾶς*, but *ὡς περιστερᾶν*. By supposing a ray of light to have descended from the opened heaven, gently, swiftly, and evenly, like the downward flight of a dove, and to have shone around the head of the praying Saviour for some space of time, we escape many difficulties, and obtain a representation beautiful in itself, and becoming the divine majesty. It is by no means proved,

that the dove was, in the days of Jesus, regarded by the Jews as an emblem of the Holy Spirit. The very shy nature of the dove renders it difficult to conceive its descending from heaven, and *abiding* on a newly baptized person, even in a vision. And if ancient Christian art, exchanging the figure for the fact, constantly introduced a visible dove into every representation of the baptism, it is only probable that this unæsthetic treatment was the result of an exegetical error. Our view also will satisfactorily explain why Justin Martyr (*Dial. cum Tryph. c. 88*), as well as the Gospel of the Hebrews (*Epiphanius, Hæres. xxx. 13*), mentions a vivid ray of light as suddenly surrounding the banks of Jordan. By a very natural symbolism, light was regarded by the Jews as an emblem of the Divinity; and we can see no reason why the descent of a ray of light should not also have been compared to the descent of a dove.

23. *A voice from heaven.*—There is no reason for understanding this, either of a so-called *בְּתִקְוָה*, a pure invention of the later Rabbis, or of thunder, which, indeed, is often called the voice of the Lord in the poetical, but never in the historical, books of the Old Testament. Everything compels us to accept this as an actual, extraordinary, and plainly audible voice from heaven; yet such a one as would be understood and interpreted only in a peculiar state of mind and spirit, such as that in which Jesus and John then were. Any interpretation which impugns either the reality or the agency of the voices from heaven, heard during the life of Jesus, is objectionable. Certainly Jesus understood, still better than John, the full force and meaning of the Father's voice. For the servant it was the decisive intimation, "This same is He;" for the Son, the definite declaration, "Thou art My beloved Son." The reference to Ps. ii. 7, Isa. xlii. 1, is evident; but the opinion, that Jesus is here called the Son, in whom the Father is well pleased, only because He is the Messiah of Israel, the theocratic King, is derived from the exegetic *commentum*, that, in New Testament diction, *Χριστός* and *ὁ υἱὸς Θεοῦ* are only two terms to denote the same idea. On the whole narrative, compare the *Disputatio theol. Inaug. de locis evang. in quibus Jesum baptismi ritum subiisse traditur*, by Dr J. J. Prins, L.B., 1838; and on John the Baptist, a monograph by G. E. W. de Wys, Schoonhoven, 1852.

DOCTRINAL REFLECTIONS.

1. In the beginning of the third chapter of Luke, compared with the close of the second, we feel how remarkable is the transi-

tion from quiet seclusion to unbounded publicity, in the incidents recorded. On the preaching and ministry of John, see the remarks on Matt. iii.

2. In the choice of the time at which the voice of the Baptist, and so shortly after that of the Lord, should begin to be heard, we see another manifest proof of the wisdom of God. What civil, political, and moral misery is associated with the names which Luke here (vers. 1 and 2) mentions! All Israel had, indeed, become a barren wilderness, when "the voice of one crying" was loudly and unexpectedly heard.

3. The preaching of John, as Luke communicates it, is, even in its form, of a prophetic and Old Testament character. The Lord comes in the wind, in the earthquake, and in the fire, but not yet in the still small voice. It is easy to remark the difference between the voice of the law, which resounds here, and that of the Gospel, which was afterwards heard; but not less necessary, perhaps, to observe their still more striking agreement. Even in the severest tones of the preacher of repentance the evangelical element may be recognised, while we meet with expressions in the discourses of Jesus quite as strong as any which we hear from the lips of John (*e.g.*, Matt. xi. 20-24, xxiii. 13, etc.). If we shrink from the notion, that the Lord Himself, on such occasions, was standing on lower ground, from which He afterwards rose to greater heights, we shall be obliged to conclude, that the New Testament also recognises a revelation of wrath not less terrible than was threatened under the Old. Matt. xix. 6 may aptly be cited in this case.

4. The morality preached by John differs from that of the Lord, inasmuch as the former lays more stress upon the regulation of the external conduct, while Jesus lays more upon that of the inner life. It is, however, self-evident, that all which John requires from the people, the publicans, and the soldiers, is only valuable in his eye so far as it is the fruit and proof of an inward change of mind. It was not that John could be contented with fruits externally united to a dead tree, or that he did not recognise the truth of Matt. vii. 18. But the more he knew himself to be unable to communicate the new life, the more strenuously would he insist on such conduct as would give unambiguous proof of an inward desire of salvation; and the more emphasis he laid upon the inflexible demands of the law, the more intense must be the desires awakened in the hearts of many.

5 The character of John, as exhibited by his lowly testimony

to himself, contrasted with the lofty expectations of the people, is one of the most exalted which the history of the kingdom of God can show. To have been able to enlist thousands on his side by a single word, and not to utter that word, but to direct the attention of these thousands to another, whom they had not yet seen, and as soon as He appears, humbly to retire to the background, yea, even to rejoice in his own abasement, if only this other be exalted (John iii. 29, 30),—when has a more elevated character been seen, and how can such moral greatness be explained, unless the words of Luke i. 15, 80 were the expression of unmixed truth?

6. The inquiry, concerning the aim and purpose of John's baptism, is quite independent of that concerning the antiquity and meaning of the baptism of proselytes. He who submitted to it, confessed himself, by this very act, to be impure, and worthy of punishment; acknowledged his obligation, as one called into the kingdom of the Messiah, to lead a holy life; and received the assurance that God would forgive his sins. Even here, then, forgiveness was not to be earned by the sinner's own previous amendment; but with the announcement of the kingdom of God was revealed the preventing grace of the Father, which promised forgiveness of sins; and only faith in this grace could afford strength for moral improvement, which could alone enable him who was the subject of it fully to taste the joy of pardon. This baptism differed from all former Old Testament washings, by its special reference to the now nearly approaching kingdom of Messiah; while the distinction between the baptism of John and the subsequent Christian baptism was, that the former prepared and separated for the kingdom of God, and the latter admitted within it. On this account, baptism by the disciples of Jesus, and even by the Lord Himself, at the commencement of His public ministry, may be regarded as only a continuation of this preparatory baptism of John. Christian baptism, the baptism of consecration, could not be instituted till the New Covenant had been instituted in Christ's blood, the throne of the kingdom of heaven ascended, and the promise of the Holy Ghost fulfilled.

7. Not only did John and Christ stand in external connection with each other, but they are inseparably united. As John preceded Christ, so must the preacher of repentance still cause his voice to be heard in the heart, before Christ can live in us. Through anxiety to peace, through repentance to grace, was not only the way into the kingdom of the Lord for the Jews in those days, but also for Christians in these. Holy strictness is still the true initia-

tion into the exalted joy of the Christian life. He who remains the disciple of John without coming to Christ, endures hunger without obtaining food; he who will go to Christ without having been spiritually a learner in the school of John, finds food, without having any appetite for it.

8. Every answer to the inquiry, why Jesus suffered Himself to be baptized, may be considered unsatisfactory, which either regards baptism as necessary for the Lord, in the same sense as it was for the sinful Israelites, or, on the other hand, sees in this fact only a compliance with an existing usage of no special importance to Himself. John immediately perceived that baptism, as an acknowledgment of guilt and impurity, was unnecessary for Jesus (Matt. iii. 14). Nor do we read that any requirement of *μετάνοια* was made. Perhaps we may even regard the mention, by Matthew, that "when He was baptized, He went up straightway (*εὐθύς*) out of the water," as a hint at the difference between *His* baptism and that of the other Jews, who probably remained some time under the water. If we inquire into the Lord's own *view* of the *necessity* of baptism in His own case, He calls it a fulfilling of all righteousness. He considers it as fitting that He should now submit to this rite, as, thirty years before, it was considered fitting that He should be circumcised and presented in the temple. He was hereby brought into personal relation with that kingdom of God, the future subjects of which were to be set apart in like manner. And, though no acknowledgment of obligation was necessary in His case, yet a holy and solemn consecration to His high vocation was by no means superfluous. Needing no purification for Himself, He yet receives it, as head of His body the Church, for all His members; and thus proves that He will be in all things like unto His brethren, sin only excepted. Besides, it is seen by the incidents which accompanied and followed it, what it was the will of the Father that this baptism should be to Him, even the heavenly consecration of the Son to the work which the Father had given Him.

9. It is apparent, from Isa. xi. 2, that the anointing with the Holy Ghost was among the characteristics of the Messiah. The peculiarity, however, is, that while He *came* momentarily upon the elect of the Old Testament, He *remained upon Jesus*. The same thought is paraphrastically expressed in the old *Evangelium Nazaræorum*, where the Holy Ghost is introduced at the baptism of the Lord as saying, "My Son, I was waiting in all the prophets till Thou shouldest come, that I might rest upon Thee. Thou art My

resting-place (tu enim es requies mea), My only-begotten Son, who rulest for ever."

10. The revelation at Jordan was neither new nor unnecessary to the God-man. Undoubtedly the consciousness of the Lord, with respect to His work and person, had been continually increasing in strength, clearness, and depth, since the occurrence recorded of His twelfth year. His very first word to John shows how He places Himself upon a level with the greatest of the prophets; and He who will fulfil all righteousness must well know who He is, and wherefore He is come. But now the revelation from above impresses its unerring seal upon the perfect revelation within, and Luke represents this sealing (John vi. 27, ἐσφράγισεν) as a definite answer to prayer. As the voice from heaven (John xii.) consecrated Him the atoning High Priest, and that upon Tabor declared Him the greatest of the prophets, who was to be heard before Moses and Elias, so was His formal appointment as King of the heavenly kingdom bestowed upon Him in the presence of the Baptist.

11. The descent of the Holy Ghost at the baptism, and the miraculous birth of our Lord by the power of the Holy Ghost, are by no means inconsistent facts. Undoubtedly, the Son of man had not lived thirty years upon earth without the Holy Spirit; and it is an arbitrary assumption to suppose that miraculous power was specially bestowed at this instant. Our Lord, however, had hitherto possessed the gifts of the Holy Spirit only by means of His continual communion with the Father, and of the Father's unceasing communications to Him. There is nothing unfounded in the opinion, that the Father communicated still more to Him, who already possessed so much, and that the indwelling element of His life was developed, in all its fulness, by a new and mighty afflation from above. We should not be able to determine with certainty *what* He now received, unless we could compare His inner life before and after His baptism; but for this we are not furnished with sufficient data. It is enough for us to know that the Holy Spirit, who had been for thirty years the bond of communion between the Father and His incarnate Son, now, at the beginning of His public ministry, entered into new relations with Him. He anointed Him as King of the kingdom of heaven, and at the same time as a Prophet, mighty in deed and word before God and the people.

12. The whole history of the baptism of Jesus is highly and abidingly valuable in a doctrinal point of view. It is a pledge to us that our Lord voluntarily undertook His work upon earth, began

and ended it with full consciousness, and was furnished with all the gifts and powers which it required. It gives to our faith in the Son of God the objective foundation of divine testimony, which can neither be denied nor recalled. And it presents us with so striking a revelation of the fulness of the divine nature, when the Father gives testimony to the Son, and the Holy Ghost descends in a visible form, that we can scarcely read it without recalling the words of one of the Fathers, "*I ad Jordanem et videbis Trinitatem.*"

HOMEILETICAL HINTS.

John and Jesus in their mutual relation.—The history of the kingdom of God, in its connection with the history of the world.—Tiberius and Herod in princely robes; Annas and Caiaphas in priestly garments; John in the rough clothing of a preacher of repentance.—The forerunner: 1. His severity towards the unholy multitude; 2. his humility towards the holy Christ.—Preparing the way of the Lord, is, 1. a difficult work, 2. an indispensable necessity, 3. a blessed employment.—The voice of the caller: 1. How much it requires; 2. how gravely it threatens; 3. how gently it comforts and promises.—John must still precede Jesus.—The abasement of all that is high, and the elevation of all that is low, in the heart whereinto Christ enters.—Fruitless efforts to escape the wrath to come.—The fruits of conversion: 1. No true religion without conversion; 2. no true conversion without religion.—Descent from Abraham gives no precedence in the kingdom of God.—What the power of God can make out of stones: 1. Of stones of the desert, children of Abraham; 2. of stony hearts, hearts of flesh.—The axe laid to the root of the trees: what justice has laid it to the *root*; what mercy leaves it *still lying* at the root!—The sentence of unfruitful trees is, 1. surely to be expected, 2. perfectly to be justified, 3. still to be avoided.—The great inquiry, What shall we do? 1. a question becoming all, 2. a question answered to all.—The answer to the great inquiry of life, 1. from the standing-point of the law (Luke iii. 10-14), 2. from the standing-point of grace (Acts ii. 38).—No true peace, without a vigorous struggle against besetting sins.—The fundamental law of the kingdom of God, in its application to daily life.—No condition too lowly, or too unfavourable, to allow a man to prove himself a subject of the kingdom of God.—The beneficial influence of conversion upon the military profession.—How would it have been, if John had been the Christ?—Baptism with water and the Spirit: 1. The distinc-

tion, 2. the connection between them.—Deep humility, the greatness of John the Baptist.—The exalted nature of Jesus, freely owned by John, a confession, 1. honourable to John, 2. due to Christ, 3. important to the world, to Israel, to us.—Jesus the true Baptist.—Baptism with the Holy Spirit: with the Spirit, 1. of truth, to enlighten us; 2. of power, to renew us; 3. of grace, to comfort us; 4. of love, to unite us to each other, to Christ, to God.—Baptism with fire considered, 1. on its terrible, 2. on its inevitable, 3. on its beneficial side.—The preaching of the Gospel by John is especially the preaching of repentance: 1. As such, it was prophesied of; 2. as such, it was carried on; 3. as such, it worked; 4. as such, it is still needed.—The thresher and the fan, the wheat and the barn, the chaff and the unquenchable fire.—John before Herod: 1. The strict preacher of repentance; 2. the innocent victim; 3. the avenging accuser.—John, a faithful court-preacher.—John and our Lord on the banks of Jordan.—The most exalted solemnity during the Baptist's life.—The voice from heaven at Jordan, a revelation for John, for Jesus, for us.—The time of baptism, a time of prayer.—The voice of the Father, the Amen to the prayer of the Son.—Jesus baptized with the Holy Ghost.—The anointing of Christ, the anointing of the Christian.—The first voice from heaven to the Lord's honour, the key-note of the subsequent voices from heaven.—The heavenly authentication after thirty years of solitary separation.

Starcke.—Everything happens at the right time.—The light arises in darkness, when it looks deepest.—The chief work of the preacher must ever be to prepare the way of the Lord Jesus.—Repentance no easy matter: it costs time and labour to level mountains.—The Church of God is not confined to any special people.—God seeks fruit; is not contented with mere leaves; and, however high a tree thou mayest be, is no respecter of persons.—The work of God, for the most part, begins with people of low condition.—A preacher must inculcate not merely general, but special duties.—The multitude generally knows no medium, but would either raise a man to heaven, or plunge him into hell.—Christ can, and will, in His own good time, purify His Church; a comfort for those who mourn over its present corruption.—The Church is not without chaff; heart-Christians and lip-Christians are always mingled.—Christ receives baptism in the same manner as sinful men; what humility!—The mystery of the Trinity is here plainly enough depicted: away with the vain babbling of Jews and Socinians.

Heubner.—The faithful preaching of repentance, an act of

heroism.—The solemn voice of truth does not repel, but attracts.—The mere preaching of the law cannot lead to salvation; the preaching of the Gospel can alone do this.—Christ knows the genuine and the spurious among His followers; what teacher is like Him?—Jesus received a heavenly consecration to His calling: we too may enter upon our calling, if we have the inward consciousness that God has chosen us for our work, and the inward witness that we are the children of God.—*Arndt*: How does the light arise upon mankind, and upon individual men? The appearance of John may teach us. Day dawns quietly yet powerfully, gravely yet full of promise.—The baptism of Jesus in Jordan considered, 1. as strange in the sight of man, 2. as pleasing in the sight of God.—*Schleiermacher*: What must precede the Lord's entrance into human hearts.—*Harless* (in a sermon on Luke iii. 15–17): On the question, what kind of prophets do we require? Such as, *a.* think humbly of themselves, *b.* know how to reprove the folly of the multitude, and *c.* direct attention from themselves to Him who came with the baptism of the Holy Ghost, and will come with the fiery baptism of judgment.—*Strauss*: The greatest man and Christ: 1. What is the greatest of men compared with Christ? 2. what is Christ compared with the greatest of men?—*Palmer*: Testimony for Christ must always be, 1. a voluntary, 2. a just, 3. a constant testimony.—*Krummacher*: The kingdom of Christ, according to the preaching of John, is, 1. a kingdom not of this world, though a world-wide kingdom; 2. a kingdom not of outward show, but a kingdom of truth; 3. a kingdom not of false peace, but of substantial help; 4. not a kingdom of the law, but of salvation; 5. not a kingdom of demands, but a kingdom of grace.

B. *Testimony of the Genealogy.* (CHAP. III. 23–38.)

23 And Jesus Himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, 24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, 25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, 26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, 27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, 28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, 29 Which was the son of Jose, which was the

son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, 30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, 31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, 32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, 33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, 34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, 35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, 36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, 37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, 38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

CRITICAL NOTES.

1. *Began to be* (ἀρχόμενος).—The construction of the sentence is unusual; but if Luke had merely meant to say that Jesus was now about thirty years of age, he would scarcely have expressed himself so obscurely. The rendering, And Jesus was, when He began (*i.e.*, to preach), about thirty years of age, is not free from difficulties, but is recommended by its connection with the context. For, in the preceding verses, the Evangelist has been describing the dedication of the Lord to His work as Messiah; and what more natural than that he should now speak of His entrance thereupon? Besides, it is entirely according to his custom to specify dates: he has already mentioned that of the ministry of John, and those of the birth, circumcision, presentation in the temple, and first Pass-over of Jesus; and he now indicates to his readers the date of the things ἀ ἡρξάτο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, Acts i. 1.

2. *About thirty years of age*.—All attempts at fixing an exact chronology of our Lord's life, from this indication of St Luke, have split upon this word "about" (ὥσει). We are only informed by it, that when Jesus began His public ministry, He was not much under, or much above, thirty years of age. This was, according to Num. iv. 3, 47, the age at which the Levitical services were entered upon, though undoubtedly there was no need of applying such a law to the Lord's entrance upon His work as Messiah. On the other hand, however, it was at the age of thirty that the Jewish

scribes were accustomed to enter upon their office as teachers; and John the Baptist also commenced his ministry at this age. Perhaps the contemporaries of Jesus might not have been disposed to recognise the authority of a teacher who had not attained the age appointed to the Levites.

3. *Being (as was supposed) the son of Joseph, which was the son of Heli, etc.*—We prefer including *υἱὸς Ἰωσήφ* also in the parenthesis. The passage then stands, *ὦν --- τοῦ Ἑλίου*, being the son of Eli, *i.e.*, though supposed to be the son of Joseph. This manner of introducing the parenthesis will show at once that we agree with those who consider that, while Matthew gives the genealogy of Joseph, Luke gives that of Mary. Compare the remarks of Lange on Matt. i. The difficulties of this view are not unappreciated by us, but still greater difficulties attend every other hypothesis; whether that of the Levirate marriage, or that of the total irreconcilability of the two genealogies. Considered in itself, it was far more likely that Luke would give the genealogy of Mary than that of her husband. She is the principal figure throughout his early chapters; while Joseph occupies a far more subordinate position than in St Matthew. He is very explicit in narrating that Mary became the mother of the Holy Child, through the miraculous operation of the Holy Ghost; why then should he, who was not writing for Jews, give the descent of His foster-father, when he is intent upon asserting, that the Lord was not related to Joseph according to the flesh? He is expressly contrasting His true descent from Heli, the father of Mary, with His supposed descent from Joseph; and Mary is simply passed over, because it was not customary among the Jews to insert the names of females in their genealogies. We find it then here stated, that Jesus was the descendant of Heli, *viz.*, through Mary, his daughter. It is true that the word *τοῦ* is used throughout to denote the relation of father and son, not of grandson and grandfather; but Luke was obliged, this once, to use this word in another sense, *since through the miraculous birth, which he had himself described, one member in this line of male ancestors was missing.* The *Ἀδὰμ τοῦ Θεοῦ*, too, at the end, shows that *τοῦ* need not, in this passage, be invariably supposed to apply to physical descent. If Mary became the mother of our Lord through the power of the Holy Ghost, He could have no male ancestors but hers, and the name of Heli, His grandfather, must stand immediately before that of Jesus, in His genealogy, since the introduction of the mother's name was not customary, and that of the father impossible in this instance.

The difficulties raised against this view are easily met. Is it urged, 1. that the Jews did not keep genealogies of women?—the answer is, that this is the genealogy of Heli, the father of Mary, and grandfather of Jesus; 2. that Mary, being a cousin of Elisabeth, must have been a daughter of Aaron, and not of the tribe of Judah?—her mother might have been of the house of Aaron, and related to Elisabeth, while her father was descended from the royal line; 3. that, according to an ancient Jewish tradition, one Joachim was the father of Mary?—this tradition is quite unworthy of belief, and is also opposed to another, which asserts that Mary, the daughter of Heli, suffered martyrdom in Gehenna (see Lightfoot ad Luke iii. 23); 4. that while the genealogies of Luke and Matthew have nothing else in common, they both contain the names of Salathiel and Zerubbabel?—we answer, that both Mary and Joseph seem to have descended from Zerubbabel, the son of Salathiel. The fact, that this latter is called by Luke the son of Neri, and by Matthew the son of Jeconiah, may be explained by supposing a Levirate marriage, the name of the natural father being given by Luke, and that of the father according to the law, by Matthew. Besides, why might not both lines meet at least once, during a period of so many centuries? Jeconiah was carried captive to Babylon at the age of eighteen, and remained there a prisoner thirty-seven years; Neri would then, in his place, “raise up seed unto his brother,” and become the natural father of Salathiel, whose son Zerubbabel had several children, from one of whom (Abiud) descended Joseph, and from another (Rhesa), Heli, the father of Mary. For the defence of this hypothesis, compare also a treatise of Wieseler, in the *Theol. Stud. und Kritik*. ii. 1845.

4. On comparing the genealogies in Matthew and Luke, we are immediately struck with the differences between them. The former is written in the descending, the latter in the ascending line: the former extends to Abraham, the common ancestor of the Jewish nation; the latter to Adam, the common parent of mankind: the former is divided into three parts, each of fourteen generations, and thus exhibits a more artificial arrangement, while it wants the completeness which we discover in the latter. Both tables give fourteen names from Abraham to David; while from David to the Babylonian captivity, Matthew gives fourteen, and Luke twenty-one names. Symmetrical arrangement causes Matthew to omit certain names; while a desire for historical completeness is more strongly manifested in Luke, who, during his stay with St Paul at Jerusalem,

might easily have found opportunities of obtaining important particulars concerning Mary and her race. The universal character of his genealogy is explained by the fact, that his Gospel was not written, as that of Matthew, for the Christians of Palestine. It presents no other difficulties, except the mention that Zerubbabel was the son of Rhesa, while 1 Chron. iii. 19–21 gives very different names. It has been, however, supposed, that the last-named statement is less accurate, and that the original text has been corrupted in this place.

5. The historical authority of this genealogy has been vainly contested, on the ground of a statement of Eusebius (H. E. i. 7), that the genealogies of the distinguished Jews were burnt in the time of Herod. This statement bears on its very surface marks of internal improbability; while the authority of J. Afrikanus, which is cited in its support, is highly problematical. Josephus, too, says nothing of this measure, and publishes his own genealogy, as it existed in the public registries. Besides, in this case, the “taxing” (Luke ii. 2) would have been impracticable; while the same informant (J. Afrikanus) states, that some few, among whom he expressly mentions the family of our Lord, prepared genealogical tables from copies, or from memory. The apocryphal Gospel of James also speaks of the existence of the genealogies, as a thing publicly known. See Thilo, *Cod. Apocryph.* 1, p. 166.

DOCTRINAL REFLECTIONS.

1. The often contested descent of Mary from David is raised above all possibility of refutation by the genealogy of St Luke. The Lord Jesus was therefore naturally, as well as legally, descended from David; and this descent is with perfect justice made prominent by both St Peter and St Paul (Acts ii. 30, xiii. 23; Rom. i. 3; 2 Tim. ii. 8); while Jesus designates Himself the Son of David, Mark xii. 35–37. This descent from David was important to the Jews of those days, as one of the legitimate proofs of His Messiahship, and is still of the highest significance. It is a fresh proof of the faithfulness of Him who performed the promises which He had sworn to David and His seed, and a specimen of His divine arrangement, which may well fill us with adoring admiration. As the Christ could only be born in Israel, the nation which alone worshipped the true God, so was it also necessary that He, in whom the ideal of the old theocracy was to be realized, should be a descendant of the man after God’s own heart, under whose

sceptre the theocratic nation had reached the climax of its prosperity. This royal origin is the key to the psychological explanation of the royal and exalted character, continually impressed upon His words, deeds, and silence. It makes us understand also, with what perfect right He could, even in His glorified state, declare that He was not only the bright and morning star, but also the root and offspring of David. (Rev. xxii. 16, comp. ch. v. 5.)

2. The genealogy of Jesus stands here immediately after His baptism. As soon as Luke has related how He was acknowledged by His heavenly Father as His Son, he proceeds to narrate who He really was related to, according to the flesh.—*Starcke*.

3. The genealogy of St Luke offers complete proof that the Lord was “very man,” the promised seed of David; and also, by human descent, the Son of God, as the first Adam is therein said to have been.

4. The second Adam, like the first, sprang immediately from a creative act of Omnipotence. The Messiah belongs not to Israel alone, but to the whole world of sinners. The prophetic word (Micah v. 2), that His “goings forth have been from of old, from everlasting,” applies, in a certain sense, even to His human origin.

HOMILETICAL HINTS.

The genealogical tree of Christ, 1. the root, 2. the branch, 3. the crown, 4. the fruit of His race.—The genealogy in connection with the work of redemption: It presents us, 1. with the image of humanity, which needs redemption; 2. with the greatness of Christ, who undertakes redemption; 3. with the glory of God, who ordains redemption.—The first and the second Adam: 1. Their natural relationship; 2. the infinite difference in their relations, *a.* to God, *b.* to man, *c.* to each other.—The wonderful difference between the apparent and the actual in the person of the Redeemer. Luke gives us a glimpse of it in His descent; but it strikes us also when we consider the lowly outward appearance and exalted dignity, *a.* of His person, *b.* of His work, *c.* of His kingdom, *d.* of His future.—The great importance of the Bible genealogies.—Christ the end of the Bible genealogies.—God’s faithfulness in the performance of His ancient promises.—Jesus, the son of Adam: 1. The Son of God became a son of Adam; 2. the son of Adam truly the Son of God, the promised Redeemer.—Concealment of the true descent of Jesus, even at the beginning of His public ministry.—The miraculously begotten son of Mary suffers Himself to be supposed to

be the son of Joseph.—For further ideas, see Lange on Matt. i. 17. Consult Köppen's *die Bibel ein Werk göttlicher Weisheit*, i. 26–40; ii. 199, etc., on the value of these, and the other genealogies.

Arndt.—The significance of the genealogy of Jesus, 1. for His person, 2. for His work.—“This remarkable genealogical tree stands forth, a unique memorial of the faith and expectation of the Old Testament saints. To our imaginations, its boughs and branches had been vocal for centuries with the words, ‘Oh that Thou wouldest rend the heavens,’ etc., while tears of thankfulness and ecstasy water its root, and these names, which brighten, like stars of heaven, the history of Israel, seem moistened with the dew-drops of joy and ardent desire. Oh, not one single word of Holy Scripture was written in vain!” etc.

C. *The Testimony in the Wilderness.* (CHAP. IV. 1–13.)

1 And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, 2 Being forty days tempted of the devil. And in those days He did eat nothing : and when they were ended, He afterward hungered. 3 And the devil said unto Him, If Thou be the Son of God, command this stone that it be made bread. 4 And Jesus answered Him, saying, It is written, That man shall not live by bread alone, but by every word of God. 5 And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. 6 And the devil said unto Him, All this power will I give Thee, and the glory of them : for that is delivered unto me ; and to whomsoever I will I give it. 7 If Thou therefore wilt worship me, all shall be Thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan : for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. 9 And he brought Him to Jerusalem, and set Him on a pinnacle of the temple, and said unto Him, If Thou be the Son of God, cast Thyself down from hence : 10 For it is written, He shall give His angels charge over Thee, to keep Thee ; 11 And in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. 12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God. 13 And when the devil had ended all the temptation, he departed from Him for a season.

CRITICAL NOTES.

1. The history of the temptation, in Luke's Gospel, has peculiarities of its own. While Mark passes over the occurrence in very few words, this Evangelist gives almost as much detail as Matthew, but differs from him as to the order in which he relates the three temptations. We prefer the order of Matthew, who throughout more carefully observes the succession of events, while Luke speaks quite indefinitely. The climax, too, is far more natural in the

former; while it is evidently improbable that our Lord, after repelling the demand of the tempter that He should worship him, should have suffered another attack from the same quarter. For these reasons, Ambrose, and other Fathers, even when commenting on Luke's account, have observed the order of his predecessor. In another respect, also, the praise of greater accuracy belongs to Matthew, who places the first temptation after the fortieth day, while Luke represents this *whole* period as one of inward temptation. Now, it is apparent that the temptation to change the stone into bread—the first in order in both narratives—could only have taken place at the end of this period, after long fasting. Perhaps the two accounts may best be reconciled by regarding the forty days as a time of inward temptation, in a more general sense (Mark and Luke); immediately after which (Matthew), occurred the special temptations related by the first and third Evangelist.

2. *By the Spirit, ἐν τῷ πνεύματι*; in Matthew, ὑπὸ τοῦ πνεύματος.—Undoubtedly the Holy Spirit, who had just been poured out, in all His fulness, upon the Saviour at His baptism. Full of the Holy Ghost, who now more than ever pervaded and animated Him, He was led with irresistible power, not merely to (εἰς) the wilderness, but into (ἐν) its very midst, where He remained for a period, not merely with the unexpected *consequence*, but for the special *purpose* of being tempted (πειρασθῆναι) of the devil, by the permission and according to the counsel of the Almighty.

3. *Forty days tempted of the devil*.—If we read, with Lachmann, ἐν τῇ ἐρήμῳ (ver. 1), which seems to us the preferable reading, we may perhaps unite this indication of time to the preceding words, and translate, "He was led by the Spirit in the wilderness forty days, and tempted of the devil." Thus even the appearance of a discrepancy between Matthew and Luke, concerning the period when the temptation began, is avoided.

4. *Into the wilderness*.—We must not, with some ancient writers, take these words in a figurative, but in a literal sense; regarding them as probably designating, according to tradition, the wilderness of Quarantania, between Jericho and Jerusalem. Concerning the locality, see Lange on Matt., p. 144. A hill lying opposite Abarim, from which Moses obtained a view of the promised land, is pointed out, as that up which the tempter is said to have led Jesus; while credible travellers inform us, that in the vicinity of this hill are found many stones so nearly resembling loaves, in shape and colour, that superficial observers might easily be deceived by their appearance.

5. *Of the devil.*—The question here naturally occurs, Who was the *agent* of the temptation, and what was the *manner* in which he approached our Lord? Concerning the first question, the various opinions that have been advanced may be divided into two classes. Some will see here no immediate agency of the devil, but suppose either one or more human tempters, or tempting thoughts and imaginations arising in the mind of Jesus Himself, on the contemplation of His Messianic work. Others accept the fact of an actual temptation by the devil, whether appearing in visible form, as related by the Evangelists, or invisibly acting upon the soul (*ψυχή*) of the Lord,—a soul pure, yet at the same time susceptible of temptation. The defenders of these several views are enumerated by Hase, Meyer, and De Wette. It does not seem to us difficult to choose between them.

Very little need be said concerning the difficulty of a *literal* interpretation. A corporeal appearance of the devil, a temporary *ἐνσάρκωσις* of the prince of darkness, is opposed to the analogy of Holy Scripture. How should the evil one have had power over the body of the Lord, so as to carry Him whither he would, through the air? If the Lord did not know him, what becomes of His all-surpassing knowledge; and if He did, how could He engage in discussion with such a tempter? Where is the mountain from which all the kingdoms of the world could be seen in a moment of time; and how could the Lord, during the forty days of His sojourn in the solitary wilderness, stand all at once on a pinnacle of the temple? But this impossibility of interpreting the account *κατὰ ῥητόν*, gives us no right to view it as a philosophical or historical *myth*. If even the early chapters of St Luke bore plainly the impress of their strictly historical character, we shall find ourselves even less in the regions of the obscure and the mythical in his narrative of the public life of Jesus. Analogies drawn from the temptations of Job, David, and others, can, at the most, prove the possibility of inventing such a history as this of our Lord's temptation; but can by no means be adduced in support of the certainty, or even probability, that this history is such an invention. Indeed, the whole context plainly shows that the Evangelists themselves were fully persuaded that they were narrating a historical fact, which we cannot, therefore, be justified in doubting on merely philosophical grounds.—Equally unsatisfactory is the dream, vision, or parable interpretation. If Jesus had desired to instruct His disciples by a *parable* concerning the principles upon which He commenced His

special work as Messiah, and the temptations to which those principles were exposed, He would certainly have chosen some other form. Under this aspect, too, it becomes quite inexplicable how so many should have viewed this parable as an actual history, without some grounds for doing so. But difficulties increase, instead of diminish, when we consider that this parable does not originate with Jesus Himself, but with His disciples, who must have composed it to warn the first believers against erroneous and secular notions concerning Messiah's kingdom. On the supposition of a *dream* or *vision*, the narrative loses all importance and meaning. Where would be the worth of a conflict arising from a delusion; or does one who fights only against a phantom deserve the name of a conqueror? If this vision were produced in the soul of Jesus by the agency of Satan (Olshausen), we cannot see what importance we are to attribute to a temptation which was not resisted with reason and self-consciousness. Or, if this dream were the product of His own imagination (Paulus), we can no longer attribute absolute sinlessness to one who could, *sponte suâ*, defile His mind with such detestable notions.—As for the opinion that we have here a *human* tempter, the notion has been too often refuted, in its original form, to make it necessary to waste words on it. The only form in which it deserves mention, is that under which Lange treats of it (*Leben Jesu* ii., p. 218). While far from denying the satanic foundation of the temptation, he yet insists that the immediate instruments of it were certain members of the Sanhedrim, who, having been directed to Jesus by John, after their conversation with the latter (*John* i. 19–28), approached Him, in all the pomp and vehemence of their own carnal notions of the Messiah's office, and proposed a plan of operation very different from that which had previously attained maturity in His own mind. It is impossible to read the brilliant and detailed description of this view, without recognising the talent and ingenuity of its author; and if really obliged to adopt some such historical foundation for the circumstances here recorded, we might seek in vain for a better. But, on the other hand, we cannot overlook the facts, that the Evangelists themselves give not the slightest hint of so early an encounter between the Lord and the Sanhedrim; that neither any direction of the Sanhedrim to Jesus by John, nor such a discussion with a still unknown Nazarene, can be proved; and, finally, that the offence taken by the Sanhedrim against our Lord, after His entrance upon His public ministry, may be quite sufficiently accounted for without so mysterious an occurrence in the

background. All these reasons raise the question, whether we may not better conclude, with Ullmann, that seducing thoughts like these, originating from the consideration of the spurious Judaic notions of Messiah's office and kingdom, then prevailing, passed through the mind of Jesus, and were immediately repelled by the power of His holy will; and that, when He afterwards communicated this, His inward experience, to His disciples, He ascribed them, after the Oriental fashion, to the devil, the prince of this world. On closer observation, however, this view also offers such difficulties, that Strauss not unjustly remarks, that in this case "the Lord presents His followers with an obscure mixture of truth and fabrication." It is almost impossible to conceive why He should have related the history of His inward struggles under such a form to His friends. Besides, we at least cannot see in what manner the first and third temptations could be attributed to the erroneous Messianic notions of our Lord's contemporaries. These, surely, would rather have originated in His own consciousness of His power of working miracles, and His assurance of the divine protection. Schleiermacher remarks, that "if Jesus could have entertained such thoughts, even in the most passing manner, He would not have been the Christ; and this view seems to me the most offensive of modern outrages against His person." If these thoughts were merely theoretic ideas, which had nothing in them attractive to the mind of the Lord, where is the reality of temptation? And if these evil thoughts really originated in the heart of the Son of man, where is the sinlessness of His nature? On all these grounds, we are induced to believe, that the origin of the temptation can only be explained by admitting *the agency of the (invisible) evil spirit upon the mind and spirit of the Redeemer*. This view (1) recognises the credibility of the narrative, and neither obliges us to consider the devil, at its commencement, nor the angels, at its close, as symbolical or figurative beings. (2) It preserves the truth of our Lord's sinlessness: the seducing ideas do not arise from within, but are introduced from without. Finally (3), it justifies our departure from a strictly literal interpretation; for if the evil one acted directly, though invisibly, upon the God-man, the temptation could have taken place only *ἐν πνεύματι*; and we may thus imagine our Lord placed upon a pinnacle of the temple, without leaving the wilderness. No other view so completely retains that which is essential, in the strictly historical interpretation, without involving us in the absurdities necessarily arising from the supposition of a corporeal appearing of the evil spirit.

We feel that this opinion can find no favour with those who despise the doctrine of the personality of the evil spirit, as a superstition of the Middle Ages. Our full persuasion is, that many of the scruples entertained against the demonology of the Bible arise from misunderstanding or exaggeration. There can be no doubt that both Jesus and His Apostles frequently speak of a personal evil spirit, and of his personal agency; and it is impossible to prove that they do so in *accommodation* to a superstitious popular delusion. If philosophic reasoners will admit of nothing beyond a *personification* of an abstract *idea*, let them, if they can, defend their notion, but not impute it to Jesus and the Apostles. Rationalism is never weaker than when it seeks to justify itself on critical grounds. Allowing that the old demonology was not fully developed among the Jews till after the Babylonian captivity, yet, far from being of Chaldee or Persian origin, it is opposed, both in essence and character, to this, and every dualistic theory for accounting for the existence of evil. It can neither be absurd to allow, that the freedom of will, which made sin possible, was abused among the higher orders of spirits, nor that they united a high standard of intellectual development to a deep moral degeneration. Both these circumstances are daily seen among men; and nothing can be more inconsistent, than to believe in the existence of personal good angels, and deny the existence of a personal Satan. The possibility of the direct agency of the evil one, on the mind of our Lord, cannot be opposed, either on psychological or scriptural grounds. The *motive* of this agency could be none other than that of causing Him to fall into sin, and thus to frustrate the work of redemption. And the fact that such an attempt was *permitted* by the Father, will astonish no one who enters into the meaning of the words, "Though He were a Son, yet learned He obedience by the things which He suffered."

6. *And in those days He did eat nothing.*—A comparison with Matt. xi. 18 shows, that it is not indispensably necessary to understand by this expression, an entire abstinence from food. "He might have eaten locusts and wild honey, as John did, without essentially interrupting His fast" (Lange). On the other hand, however, nothing forbids our interpreting this fasting of our Lord in the strictest manner. If there have been instances of unusually long fasting among men, whose physical and psychical development had been hindered by sin, how much less incredible would it be in Him, whose corporeal organization had never been weakened by sin,

and whose spirit could, more than that of any other, keep under the body, and bring it into subjection? After such a fast, hunger must have been felt in an unprecedented degree; while the susceptibility of His spirit for the agency of the prince of darkness, and for the conflict with him, must have been not a little increased by abstinence from bodily nourishment.

7. *If Thou . . . be made bread.*—The words of the evil spirit plainly refer to the voice from heaven, at Jordan. Here also the devil is a *simia Dei*, his voice sounding like an echo of the words of truth.—*This stone*, τῷ λίθῳ τούτῳ, more δεικτικῶς than Matthew, who keeps his usual plural, οἱ λίθοι οὗτοι, in an *oratio indirecta*. The force of the temptation lay, partly in the exalted self-consciousness of the Redeemer, partly in the painful feeling of His bodily wants; the aim of the tempter was to make Him employ His miraculous power for the satisfaction of His personal necessities.

8. *That man shall not live by bread alone.*—The text, Deut. viii. 3, is more correctly quoted from the LXX. in St Matthew. We need not deny that our Lord uses the words in a sense somewhat different from that in which Moses uttered them; neither is there any reason for applying the word “man” exclusively or specially to the Messiah. With divine freedom, He makes use of these words of Scripture to declare, that the life of man may be prolonged and preserved by any and every means it may please God to use for the support of his bodily powers. In other words, it is not necessary that He should use His miraculous power to appease His painful hunger; God has innumerable means under His control, and the Son will await whatever the Father may be pleased to do.

9. *And the devil, taking Him up.*—As has been before remarked, Luke places the third and most severe temptation in the second place. “*Matthæus eo temporis ordine describit assultus, quo facti sunt. Lucas gradationem observat in locis et describit desertum, montem, templum. Quæ ordinis non modo innoxia, sed etiam salubris varietas argumento est, non alterum Evangelistam ab altero scripsisse.*” (Bengel.)

10. *And showed Him.*—Naturally, ἐν πνεύματι, not one after another, but all at once, ἐν ῥιπῇ ὀφθαλμοῦ, 1 Cor. xv. 52.—*All the kingdoms of the world.* Not the land of Judea only, but the surrounding Gentile world; often represented in the N. T. as subject to the prince of this world, while Jehovah is the Head of the theocratic state. It is worthy of remark, that the speech of Satan is somewhat more detailed than in Matthew: *for that is delivered unto*

me, etc.; a paraphrase of the foregoing words, for the use and benefit of Theophilus and other readers, who might be little, if at all, acquainted with the Jewish demonology.

11. *If Thou therefore wilt worship me*.—We are not obliged to interpret this of idolatrous worship, properly so called; the homage, often paid in the East to powerful monarchs (Matt. ii. 2), sufficiently answers the requirements of the case. As the first temptation was addressed to a natural *appetite*, this is directed to the *desire* of that kingly glory, which the Messiah must have been conscious was destined to Him. The force of the temptation lay in the alternative; on the one hand, dominion without conflict; on the other, a deadly struggle with the power of darkness, if its seductions should be repelled. The lie, on which the bold promise of the tempter is founded (“for that is delivered unto me,” etc.), is truly Satanic; and it is by the very effrontery of the demand, that the Lord recognizes with whom it is, that He is, at this moment, contending (Matt.), and immediately utters the “*ὑπάγε ὀπίσω μου*,” hurling at him one more sharp weapon from the Scripture armoury.

12. *Thou shalt worship the Lord, etc.*—Deut. vi. 13, according to the LXX., with the substitution of *προσκυνήσεις* for *φοβηθήσῃ*, on account of the preceding word of Satan. The Lord not only utters the monotheistic principle, but shows, at the same time, that He will rather renounce all the kingdoms of the world, however justly they may be His inheritance, than obtain them in an illegal manner. His answer is a declaration of war; and Satan, thus repulsed, could not have returned to the attack. Before his departure, however, another temptation took place, which Matthew, with more strict regard to order, makes the second, and which Luke now proceeds to narrate.

13. *And he brought Him to Jerusalem*.—Although, considered in itself, it might be very probable that the Lord should spend a single day *κατὰ σάρκα* at Jerusalem, during this period, yet it seems to us more probable that He did not corporeally quit the wilderness till the conflict was over. To His inward consciousness, He undoubtedly seemed to stand upon the *πετρώγιον*; and with regard to the power of the evil one to place Him, in spirit, in a place so different from that occupied by His body, we may here recall the words of Gregory, “*nil mirum est, si Christus a Diabolo se permisit circumduci, qui a membris illius se permisit crucifigi*.”

14. *On a pinnacle of the temple*; not *ναοῦ*, but *ἱεροῦ*.—Access to the *κορυφή* was, indeed, allowed to none but the priests and

Levites; but this may have been one of the neighbouring buildings, whose pinnacles formed a sort of projection (*ἀκρωτήριον*), which, as Josephus tells us, overhung the deep valley at a dizzy height: *Ant. Jud.* 15, 15, 11. A descent thence would, of course, terminate in the dark valley of Kidron. But the promise is, that if He would cast Himself down, He should not come to the bottom, but be upheld by the angels, in the sight of the inhabitants of the town, and frequenters of the temple, who would, a moment before, have seen Him with fear and horror upon the height.

15. *For it is written*, etc.—The devil, then, can turn theologian, and oppose the Lord with His own weapons. The text Ps. xci. is not Messianic (*Usteri*), but speaks of the people of God in general; and the evil one leaves it to Jesus to infer, *a minori ad majus*, from the safety of the saints, the safety of the Messiah, the supreme favourite of God. By a literal interpretation of figurative language, he tempts the Lord to work by a miracle, not upon the heart and conscience, but upon the imagination of the people, and thus to produce an extraordinary result in a few moments. The attack is this time made, neither upon the desire of enjoyment or possession, but upon His honour and dignity. It will now be seen whether the Lord indeed believes this Scripture, which has been His chosen weapon of defence. He is tempted in that very confidence in God, which had just restrained Him from turning the stone into bread; and the greatness of His triumph lies in His discovery of the exact limits which separate confidence from presumption.

16. *And Jesus answering*.—The Lord answers the third time with the word of God, and again from Deuteronomy. This is still more strikingly expressed in Matthew, *πάλιν γέγραπται, rursus*. This text contains no contradiction of the words of the Psalm, but a rectification of the misuse made of it by the evil one. Apart from the special meaning of this verse for the people of Israel (on the occasion of the strife at Meribah, *Exod.* xvii. 2), the Lord gives him to understand, that he who needlessly exposes himself to danger, in the hope that God will preserve him, exhibits the rashness of presumption, and not the heroism of faith.

17. *And when the devil had ended*.—The ministration of the angels must be inserted here, according to both Matthew and Mark. See Lange on St Matthew, p. 157. It is undoubtedly consistent with the spirit of the narrative, to regard the angels who minister to Jesus after the departure of Satan, whether that departure were

spiritual or corporeal, as invisible witnesses of the conflict and triumph of the Redeemer. Comp. 1 Kings xix. 5.

18. *For a season.*—In these closing words St Luke contributes a most important hint towards the right interpretation of the whole narrative. He involuntarily shows us that these forty days were not only the commencement, but a specimen of the various temptations with which the God-man was again and again assailed. Though they certainly have special reference to the time when Satan entered into Judas (Luke xxii. 3), and stirred up all the powers of darkness against the suffering Saviour, yet they also point to all the intermediate activity of the evil one, in raising opposition to the work of the Redeemer: comp. ch. x. 18, xiii. 16, xxii. 31.

DOCTRINAL REFLECTIONS.

1. The history of the temptation in the wilderness forms both the close of the *private*, and the commencement of the *public*, life of Jesus. The silence of John concerning this event offers no evidence against the veracity of the accounts of the synoptical Evangelists. If neither of them had uttered a word concerning a *tentatio a Diabolo*, the believer, who sees in Jesus of Nazareth the God-man, and accepts as a reality the existence of a kingdom of darkness, in opposition to the kingdom of heaven, would naturally have supposed, that such a work as our Lord's public ministry could not possibly have begun without a previous internal conflict. The actual kind of conflict which took place, is, however, communicated to us upon their united testimony, in such a manner as to leave us no alternative, but either to see in the narrative one of those *σεσοφισμένοι μύθοι*, whose existence in the region of Christian history is denied by an Apostle (2 Pet. i. 16), or to believe that Jesus Himself communicated to His disciples this remarkable event of His inner life. The latter supposition seems to us to be well-grounded, and, at the same time, to answer the inquiry concerning the source of the historical narrative in a satisfactory manner. At the same time, it is self-evident, that the Lord would not tell His friends more concerning the occurrence in the wilderness than they were able to bear, John xvi. 12. For this reason, He clothed His narrative in a form calculated to meet both their powers of reception and their needs; and we are justified in distinguishing between the event itself, and the peculiar manner in which it was represented by Him, and described by them.

2. The facts which may certainly be gathered from a comparison of the various narratives, are as follows:—1. At the beginning of His course, our Lord was exposed to temptations to act in direct opposition to those high principles, to which, through His whole life, He showed Himself faithful. 2. These temptations were directly caused by the Prince of this world, who strove to overthrow the second Adam, as he had overthrown the first, and thus to destroy the work of redemption. 3. The Lord resisted these temptations, consciously and continuously, with the sword of the Spirit, and left the field without a single wound. 4. The victor received the homage and services of the host of heaven, as a token of the Father's approbation.—Every explanation of the history of the temptation, which recognises the essentials of this great event, deserves a candid and patient consideration. But with respect to the externals of the occurrence (the condition of our Lord, the kind and manner of the temptation, the locality, etc.), it will perhaps be impossible to find any which will satisfactorily solve all difficulties. Yet this is of minor importance, if the inward significance of the above-named facts be recognised, and the facts themselves remain unattacked.

3. The history of the temptation sheds the clearest light over the person of our Lord. On the one hand, we here learn from His own mouth (ver. 4), to see Him as man, in all things made like unto His brethren (Heb. ii. 17); on the other, even Satan announces Him to be the Son of God, and the father of lies himself thus becomes a witness to the truth of God (ver. 3). The true humanity of the Lord is no less manifested by the hunger which He feels, than by the capability of being tempted, which is here exhibited. His divine majesty is shown by the manner in which He opposes the enemy, and by the victory He obtains.

4. In treating of the temptation of Christ, divinity has the difficult task of considering the Lord as truly tempted, so that temptation does not pass over Him as something merely external (like water running over a rock), without making any impression upon His mind; and, at the same time, of maintaining the declaration of the Apostle, that He was *χωρὶς ἁμαρτίας* (Heb. iv. 15). It is evident that both these essentials are alike impossible, if an absolute "*non potuit peccare*" be predicated of Jesus. The *ἀναμαρτησία* of the Lord by no means excluded the possibility of sinning, but rather consisted in the fact, that, being filled with an infinite abhorrence of sin, He resisted and overcame it, in whatever form it might appear. Only the Father is *ἀπείραστος κακῶν* (Jas. i. 13); but

the Logos, having once entered within the limits of finite humanity, came into personal contact with sin, through His *ὁμοίωμα σαρκὸς ἁμαρτίας* (Rom. viii. 3). Like every other genuine man, our Lord had those human senses which could appreciate the pleasant and the unpleasant; and this appreciation would naturally cause Him to prefer enjoyment to want, honour to shame, riches to poverty, life to death. It is to this appreciation that the force of temptation is directed; and to find anything sinful in the feeling itself, is to accuse the God who thus constituted our human nature, and to regard the first man as created a sinner; since the very trial to which he was put, and the threat pronounced against him if he should break the command, presuppose the existence of this very feeling. Every notion which ascribes to the Lord even a *minimum* of *peccatum originale* (Irving), will be decidedly condemned by Christian consciousness.

5. On the other hand, the *potuit non peccare* must be as strongly asserted as the *realiter non peccavit*. The idea of what was evil was never excited by Himself, but introduced from without, by the agency of another spirit upon His. The idea could only have become sin, if the will of the Lord had, for a moment, inclined to the practice of that which He recognised as morally wrong. That the three ideas here presented,—viz., to work a miracle in His own behalf, to influence the people by external *eclat*, and to possess Himself of earthly power, considered in themselves, and without reference to the will of God,—must have had some attraction for His pure and refined moral appreciation, is a proposition so little to be rejected, that the contrary can scarcely be supposed in any really human being. It was in the very nature of things that such ideas should have, at the present conjuncture, a twofold influence on the mind of the Lord. Why else should He have immediately seized a weapon to oppose His enemy? But there could be no sin, unless the desire for that which was wrong, the wish even to listen to the evil suggestion, had arisen in His mind. Nothing of the kind, however, is perceived. The temptation passes before His eyes in its fairest colours; He has a lively appreciation of all the attractions it presents; He reflects that He is free to yield; but that instant He repels it, as something strange and inadmissible. It has access to His imagination, but finds no point of contact in His will; it acts upon the *ψυχή*, but before this can be stained, the tempter has been already conquered by the *πνεῦμα*.

The two following illustrations may throw some further light

on this subject:—There was no sin in Eve's perceiving that the forbidden tree had attractions; there would have been none in her finding delight in eating of this tree, apart from all consideration of the probationary command she had received; but when the desire arose within her, in conscious and unconscious opposition to the prohibition, and produced discontent with the commandment, sin had entered her heart, even before she laid her hand upon the fruit. Again, it was no sin that our Lord should show, in Gethsemane, a natural disinclination for death, and a natural longing for life; nor that, in the immediate presence of death, with the consciousness that He could avoid it, life should seem doubly precious; nor even that He should wish and pray that this cup should pass from Him. But if He had still entertained the wish, after recognising plainly that it was contrary to the will of God; if the resolution to submit to this recognised will had been preceded by delay and conflict; if, in short, not indeed His acts, but His will, had taken a direction contrary to the will of God; then would the man of sorrows have been also a child of sin.

6. The temptations now conquered were continually recurring during the public ministry of our Lord. The first, for example, Matt. xxvii. 40; the second, John vii. 3, 4; the third, John vi. 14. We need not, then, be astonished that our Lord should recognise the satanic background of Peter's request, Matt. xvi. 22. To whichever of these temptations He might have yielded, either His perfect obedience, or His perfect love to man, would have been marred, and thereby His perfect ability to be the Redeemer of sinners annihilated.

7. The history of the temptation casts a light upon the work of the Lord. We learn to recognise it as a work which the Father Himself has given Him to do, which He has entered upon with full consciousness, which was preceded by severe conflict, and which was destined to destroy the works of the devil, 1 John iii. 9. The second Adam here appears as the restorer of the paradise which the first had forfeited. "Adam fell in paradise, and converted it into a wilderness. Christ conquered in the wilderness, and converted it into a paradise, where angels sojourned, and wild beasts lost their savage nature" (Olshausen).

8. The threefold temptation of Jesus is a symbol and type of the temptations against which every Christian has to contend: 1 John ii. 16: viz., the first temptation, of the lust of the flesh; the second, of the lust of the eyes; the third, of the pride of life; of all

which St John says, "They are not of the Father, but of the world."

9. The temptation of Jesus, while it was repeated in His own life, and in those of His people, was also foreshadowed, in a certain sense, in the trials and temptations of the Old Testament saints (Joseph, Job, David, etc.). It is in the nature of things, that the higher the attainments of any one in the kingdom of God, the greater will be the temptations to which he is exposed. It is remarkable, that at nearly the time of the Lord's temptation, a similar temptation befell His forerunner. See *Lange, Leben Jesu* ii., p. 451.

10. The origin of all temptation, and especially of the temptation of Christ, is the agency of the devil. The history of His temptation may be regarded as a revelation of the existence, power, constitution, and operations of the kingdom of darkness. The existence of this kingdom of a personal evil spirit is not revealed to us by a holy God, but reveals itself in deeds like this. It is here shown that there is an evil spirit, an enemy of God and of His kingdom. He knows Christ, and hates Him; he uses Scripture, and perverts it; seduction is his delight, lies his strength, the word of God the only effective weapon against him. It is worthy of notice, that the epochs of the fullest developments of the kingdom of God, have also been those of a more powerful reaction of the kingdom of darkness. When the history of mankind begins, the father of lies also appears; when Israel is to become a theocratic nation, he imitates the miracles of Moses by means of the Egyptian magicians; when the Son of God appears in the flesh, he increases the number of the *δαιμονιζόμενοι*, and even endeavours to overthrow Him; and when the last development of the kingdom of God approaches, he then has great wrath, because he knoweth that he hath but a short time (Rev. xii. 12).

11. The "It is written" of the Saviour, has always been justly regarded as the highest proof of the divine authority of Holy Scripture. The Christian, who looks upon the whole Bible in the same light in which his Lord looked upon the Old Testament, cannot narrow the rule, which He gave on another occasion, *ὅτι οὐ δύναται λυθῆναι ἡ γραφή*, John x. 35. The high importance even of those parts of Scripture which, superficially considered, might seem to have less bearing upon Christian life and character, is here rendered very evident. Our Lord's three quotations are all taken from Deuteronomy; and the word of God, as it is written in this

single book, is enough to put to flight the prince of darkness, and all his power. 1 Cor. xii. 22, 23, may be applied to Holy Scripture in its entirety.

12. In our inquiry into the historical reality of the angelic visitations in the time of our Lord, the rarity of their occurrence, offering, as it does, the strongest evidence against their being fabrications, must by no means be overlooked. Since the settlement of the child in Nazareth, no angel has been seen to cross His path till now; and we shall meet with no more visible appearances till the night of Gethsemane. Would a writer of myths have been contented with so few? If no angels had appeared, after the decisive *ὑπαγε ὀπίσω μου* to Satan, we might almost have doubted the reality of their existence.

Compare Lange on the Gospel of St Matt., pp. 158–161; and *Jesus tenté au desert, trois meditations par Ad. Monod, Paris 1854.*

HOMILETICAL HINTS.

The history of the temptation presents peculiar difficulties, more easily felt than avoided, in treating it homiletically. It is certainly easier to describe how it *should not*, than how it *should* be treated, for the edification of a congregation. A clear distinction between the critical and the practical elements is advisable throughout; while the recommendation of the Apostle, 2 Tim. ii. 23, should never be lost sight of. Superficial criticism of opposite opinions is as superfluous in the pulpit, as a long defence of the preacher's own views. Controversy is often a signal for the appearance of Satan among the children of God (Job i. 6). It is better to leave controverted points in a holy obscurity, and to keep to what is clear and plain. The treatment of this subject is, to say the least, very unadvisable to those who, with respect to the New Testament demonology, hold sceptical or negative views. They have at least to guard against laying down any principles which can, in the slightest degree, wound the convictions of Christian consciousness, concerning the sinlessness and purity of the Lord. In general, it is perhaps best to treat the history as a whole, viewing it either as a specimen of the lifelong conflict which the Lord had to maintain, or as a type of the spiritual conflict to which every believer is called. That rich material for homiletical reflections exists, both in the whole narrative and its different divisions, may be seen from the following hints:—From the Jordan of glorification to the wilderness of temptation. This is God's way of dealing with the Chris-

tian, as well as with his Master; and this way is, 1. the old, yet always new; 2. the hard, yet kind; 3. the dark, yet easy; 4. the solitary, and yet the blessed way.—Temptation follows the Christian even into solitude.—Christian fasting contrasted, 1. with Jewish fasting, which sees something meritorious in itself, in abstinence from food; 2. with Gentile indulgence, which says, “Let us eat and drink, for to-morrow we die;” 3. with the Romish, “Touch not, taste not, handle not;” and 4. with the ultra-Protestant *πάντα ἔξοστιν*, unaccompanied by the modifying *οὐ πάντα συμφέρει*.—To doubt the truth of God’s word, is the first step in sin. It was so, 1. in paradise (Gen. iii. 2, 3); 2. is so here, 3. will be so always.—The temptation to abuse power, constantly united with the possession of special power.—The forbidden way of “taking thought” for food.—It is written. The sword of the spirit: 1. how dazzling its brightness; 2. how deep its wounds; 3. how decisive its triumphs!—Man does not live by bread alone: he cannot, he may not, he need not.—God can avert the necessities of His people by any means.—The dangerous mountain-tops of spiritual life.—The evil one, the prince of this world: 1. The extent, 2. the limits, of his power.—Satan never lies more boldly, than when he promises.—The worship of the devil, in its more refined forms: 1. How ancient it is; 2. how richly it seems rewarded; 3. how unhappily it ends.—To worship the Lord, and to serve Him alone, is, 1. a difficult, 2. a holy, 3. a blessed demand.—Even in the sanctuary, there is no immunity from severe and renewed temptation.—The Lord of the temple, upon the pinnacle of the temple and on the brink of the precipice.—The highest elevations border on the deepest precipices.—Even the devil is a theologian.—The abuse of Holy Scripture is, 1. manifold: when the letter is used as a weapon against the spirit; a poetical sentence, as a weapon against the demands of the law; an Old Testament text, to combat a declaration of the New: 2. dangerous: because the word of Scripture is holy in itself, finds an echo in the mind, and is used with so much art: 3. only to be conquered by a right, *i. e.*, an intelligent, persevering, and anxious searching of the Scripture.—The protection of the angels not to be expected by those who tempt God.—The ministry of angels: 1. How far it may be expected, 2. and how far not.—What is tempting God? Why is this sin so great? How is this sin best avoided?—Where Scripture is believingly, thoughtfully, and continually used, the devil must depart.—When the devil departs, it is only “for a season.”—He returns, 1. to tempt again; but 2. to be again opposed,

and 3. again conquered.—The angels come and minister to Him, who denied that they would assist Him if He tempted God.—The greatest triumph over the kingdom of darkness was celebrated in secret.—Heaven, the sympathising witness of the conflicts of earth.—God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it: 1 Cor. x. 13.

Starcke.—He who follows the leading of God's Spirit, comes, as Christ did, into temptation, but also comes out of it.—Satan specially seeks to make the children of God doubt their adoption.—The weapons of Christ and of His people are not carnal, yet mighty through God.—The glory and joy of the world, short and momentary.—*Osiander*: Whoever accepts a new religion, for the sake of honour and happiness, worships the devil.—*Nova Bibl. Wurt.*: The devil is an experienced adversary; let us avoid heights, and dwell in the lowly valley of humility.—The devil can severely tempt the saints, but cannot force them to sin. "*Persuadere potest præcipitare non potest.*" *Hieronymus*.—Scripture is the only rule of our faith and life, let us hold it fast. Ps. cxix. 105.—As Satan always returns to life, so also does God to help.

Stier.—How the threefold temptations of the wilderness are repeated, but with increased force, in the Passion.—*Rautenberg*: Christ tempted like as we are, yet without sin. This text is, 1. a light to our blindness, 2. a spur to our sloth, 3. a staff for our weakness.—*Bachmann*: The temptation of Jesus was a temptation, 1. to unbelief in God's word, 2. to presumption upon God's word, 3. to apostasy from God's word.—*Oettinger*: In the kingdom of God there is, 1. no spiritual consecration without spiritual trial, 2. no spiritual trial without spiritual weapons, 3. no spiritual weapons without spiritual victory.—*Arndt*: The temptation of the Lord: 1. Its nature; 2. its importance, inasmuch as it was endured by Him, *a.* as a substitute, *b.* as an example for His people.—*Fuchs*: The means of conquering the temptations of the devil: 1. Watch always, and in all places; 2. join prayer to watchfulness; 3. make diligent use of God's word.—*Van Oosterzee*: The temptation in the wilderness a type of the Christian's warfare: 1. The conflict; 2. the enemy; 3. the attack; 4. the weapon; 5. the victory; 6. the reward. To conclude, the questions, If you are fighting against Christ, how can you have courage? if you are fighting under Christ, how can you have anxiety?—The three temptations of the Lord, those of the morning, noon, and evening

of life: the lusts of the flesh, the special sin of youth; ambition, the special sin of maturity; covetousness, the special sin of age. He who has conquered the first of these temptations must expect the second; he who has passed the second will soon be overtaken by the third: but in them all we may be more than conquerors, through Him who loved us.—The forty days' temptation in the first life of our Lord, are paralleled by the forty days of peace and joy in His second life.

SECOND SECTION.

THE JOURNEYINGS OF JESUS.

CHAPTER IV. 14 TO CHAPTER IX. 50.

A. Nazareth.—*The first Rejection of the Holy Son of Man by the sinful Children of Men.* (CHAP. IV. 14—30.)

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about. 15 And He taught in their synagogues, being glorified of all. 16 And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath-day, and stood up for to read. 17 And there was delivered unto Him the book of the prophet Esaias: and when He had opened the book, He found the place where it was written, 18 The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. 21 And He began to say unto them, This day is this scripture fulfilled in your ears. 22 And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's son? 23 And He said unto them, Ye will surely say unto Me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. 24 And He said, Verily I say unto you, No prophet is accepted in his own country. 25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. 27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. 28 And all they in the synagogue, when they heard these things, were filled with wrath, 29 And rose up, and thrust Him out of the city, and led Him

unto the brow of the hill whereon their city was built, that they might cast Him down headlong. 30 But He, passing through the midst of them, went His way.

CRITICAL NOTES.

1. *And Jesus returned in the power of the Spirit into Galilee.*—Thus does Luke begin to depict the public ministry of our Lord. (Concerning this ministry in general, see Lange on St Matthew, p. 166.) That Luke speaks of the *return* of the Lord to Galilee, while Mark says only that He *came* into Galilee, is easily explained by the fact, that the former had already mentioned the longer sojourn of Jesus in Galilee (ch. ii. 39–52). And by saying that He did so in the power of the Spirit, he gives us very plainly to understand, that the temptation in the wilderness, far from having banished or repressed the Spirit, that had been poured out upon Him at His baptism, had but been the occasion of His still more powerful manifestation, after the distinguished triumph there obtained. As says Bengel, *post victoriam corroboratus*.

2. *There went out a fame of Him.*—Not “a fame of the return of the man who had received so remarkable a distinction at His baptism, and who had since been lost sight of for forty days” (*Meyer*); for it is as incapable of proof that the distinction conferred upon our Lord at His baptism took place *coram populo congregato*, as that John spoke to the people in general of the miraculous occurrence. Ver. 14 is evidently anticipative of ver. 15, in which the special cause of this “fame” is declared. The doctrine taught by Him made an astonishing impression, and was at first received with approbation. And this account by St Luke deserves the more attention, inasmuch as he has, as yet, mentioned no miracle as the cause of this φήμη. The mere preaching of Jesus, unaccompanied by the signs and wonders by which He afterwards accredited it, seems immediately to have struck many.

3. *And He taught, etc.*—In these words Luke gives a general account of our Lord’s first ministrations in Galilee, passing over in silence the events which had preceded this entrance into Nazareth. This is not the place to enter into the labyrinth of Gospel harmony and chronology; we will only mention, that the following seems to us the order in which the events, following the forty days in the wilderness, occurred:—

- (1.) The first friends (John i. 35–52).
- (2.) The first miracle (John ii. 1–12).
- (3.) The first Passover (John ii. 13–22).

- (4.) Jesus and Nicodemus (ch. ii. 23—iii. 21).
- (5.) The Messiah in Samaria (ch. iv. 1, etc.).
- (6.) The second miracle in Cana (ch. iv. 43, etc.).
- (7.) The first preaching in Nazareth (Luke iv. 16—30).

Thus Luke iv. 14 follows John iv. 43; the second miracle at Cana immediately preceding the first preaching in Nazareth, which was directly followed by the settlement at Capernaum (Matt. iv. 13).

4. *And He came to Nazareth.*—The question is, whether this visit is the same as that mentioned Matt. xiii. 55—58; and if so, which of the synoptical Evangelists has preserved the strictest historical connection in narrating it? The first question we answer, with Lange, in the affirmative; and with respect to the second, give the preference to Luke. The view, that Christ preached twice in this manner at Nazareth, seems to us surrounded with insurmountable difficulties. That Jesus, after the treatment recorded by Luke (ver. 30), should have returned thither again, that He should have preached there again, again have heard the same reproof, again have given the same answer, are suppositions which perhaps no one would have defended, unless his harmony had been influenced by doctrinal considerations and interests. Luke, indeed, says nothing of the “mighty works” mentioned by Matthew; but he says nothing to forbid our supposing that these were performed in the synagogue *before* His preaching; since the attack upon His life immediately followed this, though both Matthew and Mark close their account concerning Nazareth by relating His miracles. It seems that the Lord, before His public preaching, endeavoured thus to predispose their hearts in His favour. And let it not be said, that this view is unnatural; for is it not improbable that He should have spent only a single day in Nazareth, and should have entered the town only on the very Sabbath on which He went into the synagogue and stood up to read? Even the Jewish law, which limited travelling on the Sabbath, forbade this. But if we admit that the Lord had already performed some miracles in Nazareth, His reproof gains double force, and the comparison with the miracles of Elisha and Elijah is fully justified. If it should be answered, that, in this case, the words which our Lord puts in their mouths (ver. 23) lose their application, we reply, that, on the contrary, the men of Nazareth, discontented with the mighty works He had been pleased to perform among them, were rather desiring to see such miracles as He had wrought at Capernaum—miracles which excited astonishment even at a distance. Why should not the fame

of that wrought for the βασιλικός at Capernaum have reached Nazareth; and is there anything more hard to satisfy than the craving after the miraculous? If, however, it should seem that this view does not remove all difficulties, it will at least be conceded, that the difficulties attending the supposed repetition of these occurrences are far more numerous.

5. *Where He had been brought up.*—An evident reference to the early history. It was a solemn moment in our Lord's life, when He stood up to speak, for the first time, in the synagogue of that town, where He had passed so many years in silence.

6. *As His custom was.*—*Videmus, quid egerit adolescens Jesus Nazarethæ, ante baptismum.*—*Bengel.* Perhaps this Sabbath was the first after His return to Nazareth, where the Lord seems to have performed some wonders among a smaller circle before this public appearance; and to have remarked some traces of the unbelief (Matt. xiii. 58, and Mark vi. 5), which He found it so necessary to rebuke in His first discourse.

7. *And stood up for to read.*—Hitherto He had sat among the hearers. The reading in the synagogue consisted of a portion of the law, followed, in regular order, by a portion from the prophets. Opportunity was given even to strangers to speak a word of exhortation or consolation to the people (Acts xiii. 15); and our Lord, by standing up, showed that He wished to avail Himself of this custom. The reading of the law was over, and that of the prophets was about to begin. He therefore received, from the hand of the minister, the roll from which the appointed passage for the day was to be read. It was that of the prophet Isaiah; and after He had unrolled it, He found, without seeking, but certainly not without special guidance, the appointed place.

8. *The place where it was written.*—This passage is properly the Haphtorah, appointed for the Day of Atonement, the 10th Tishri. Hence *Bengel*, in his *Ordo Temporum*, p. 220, considers that we have here an infallible chronological date. Yet, admitting that this selection of passages was in use in our Lord's days, it is evident that Luke says nothing of finding out a *prescribed* passage of the prophet, but rather implies the contrary.

9. *The Spirit of the Lord*, etc.; Isa. lxi., freely quoted from the LXX.—Jesus probably read the passage in Hebrew, but Luke seems to give it, from memory, from the Alexandrian translation; hence the difference between the original text and the quotation. The words ἀποστῆλναι τεθραυσμέν. ἐν ἀφ. are even taken from Isa. lvi.

6; showing that he is less giving the exact words than the sense of this text, which here seems to terminate with the words, “the acceptable year of the Lord” (*i.e.*, the appointed time in which God will be gracious). Though usually not fewer than 21 verses from the prophets were read, yet leave was often taken, according to later authors, to depart from this custom, and to read only five or seven. See Sepp, *Leben Jesu*, p. 123. With regard to the passage itself, it is evident that the prophet is speaking primarily of his own vocation to the prophetic office, and of his dignity; but as the servant of Jehovah, he was, both in his work and destination, a type of the Messiah, the Father’s perfect servant. That which, in the days of Isaiah, was only relatively true of the writer, first received its full accomplishment in Him who found an eternal ransom for His people. Hence Jesus had the fullest right to begin to say: *ὅτι σήμερον, κ.τ.λ.* Comp. Hoffmann, *Weissag. und Erf.* ii. p. 96.

10. *And He closed the book, etc.*—Evidently the words, “This day is this scripture fulfilled,” etc., describe not the contents, but the commencement, of this sermon. The chosen text would give our Lord opportunity to speak of the work He had undertaken, in its most attractive aspect; it was no wonder, therefore, that the eyes of all were fastened upon Him. Thus graphically does Luke describe the scene, and places His readers in the midst of the citizens of Nazareth. He had probably heard the account of the whole occurrence from Mary, or from some of the *ἀδελφοί*, who would certainly be present at this first sermon: hence his narrative is more copious than those of Matthew and Mark; and he is able even to give us the text from the prophet, which formed the subject of this discourse.

11. *And all bare Him witness.*—This witness was given to the Redeemer’s gracious words; the circumstance which followed evidently testifying, that the expression is used concerning the *manner*, not the *matter* of His address. It was not *what* the Lord said, but *how* He said it, which filled the multitude with astonishment, when they considered the meanness of His origin. This passage, and John vii. 46, are remarkable; as bearing unimpeachable testimony to the irresistible impression made by the gracious manner of Christ’s words and preaching, even upon those who were ill-affected towards Him.

12. *Surely, πάντως.*—The Lord, perceiving the prejudice already rising in their hearts, was perfectly aware of the objections

they would bring against Him, and used the popular proverb, "Physician, heal thyself," not only to express His present meaning more clearly, but also to give them a hint of the blessed nature of His mission, as Israel's great Physician. By comparing Matt. xiii. 57 and Mark vi. 4 with Luke iv. 24, it appears that the synoptical Evangelists differ somewhat in their report of the words with which our Lord expressed the idea, that a prophet is nowhere less esteemed than in his own country. It is indeed very probable that He frequently made use of this proverb, and perhaps with trifling variations: its original and most simple form seems, however, to be used here. For the reasons why a prophet often receives less honour in his own immediate neighbourhood than elsewhere, see *Neander's Leben Jesu*.—*Heal thyself*: not, cure thyself of thy worldly poverty, nor exercise thy prophetic office so as to obtain more respect; but, help thy own countrymen, who are naturally nearer to thee. The words are best explained by those immediately following, *Whatsoever we have heard*, etc. Joined with the craving after the miraculous, which is naturally unlimited, was the calculation of how much celebrity their despised town would gain, if He should make it the centre of a striking display of His miraculous power. Hence they indirectly reproach Him with having bestowed upon Capernaum an honour to which they had a better right. They seem, as yet, to have heard nothing of the many miracles He had before performed at Jerusalem.

13. *Many widows were in Israel*.—With the greatest humility does He, who was so much more than a prophet, place Himself so far on a level with the Old Testament prophets, as to suffer Himself to be, like them, the subject of an unbelieving rejection, which will surely be most severely punished by the Almighty. We perceive this from the two examples here quoted, of Elijah and Elisha; which are the more remarkable, because here, in the very beginning of His public life, the Lord hints, in a somewhat figurative manner, at the punishment with which He afterwards plainly threatened the Jews for their unbelief, Matt. xxi. 43.

Some little difficulty has arisen, with respect to the first of these examples, from the fact, that the duration of the drought is, both here and in Jas. v. 7, declared to be three years and six months; while it seems, from 1 Kings xviii., that Elijah returned to Ahab during the third year, and that the rain fell very soon after his return. We cannot agree with De Wette, that a comparison of these passages with Dan. xii. 7 shows that it was a Jewish custom

to ascribe an average duration of three years and a half to any period of visitation ; nor, with others (*e.g.*, Gebser's Commentary on St James), that a different chronology is employed in the Old and New Testaments. We prefer supposing, with Olshausen, that the third year (1 Kings xviii. 1) is reckoned from Elijah's arrival at Sarepta (1 Kings xvii. 9), which had been preceded also by a year of drought, during which the prophet sojourned by the brook Cherith, ver. 7.—We could not certainly deduce, from the O. T. only, that Elijah was specially sent to this widow, and to none of the widows of Israel ; but must accept it, on the infallible word of the Lord.

14. *Many lepers.*—Compare 2 Kings v. 1–19.—*In the time of Eliseus, ἐπὶ.* Comp. ch. iii. 2 ; Mark ii. 26 ; Acts xi. 28.—*Naaman.* See 2 Kings v. 1–19. “Therefore,” the Lord seems to say, “the Jews of those days might also have said to Elijah and Elisha, Do likewise for thy fellow-countrymen.” But it was not possible, because the Jews sought not the help which was at their very doors, and closed their hearts against the Lord. “On reading this, Theophilus must have rejoiced in God, who is indeed the God of the Gentiles also.”—*Besser.* The mention of Naaman's history is the greater reproach to the Jews, because he was at first unbelieving, but afterwards believed, on the expostulation of his servants.

It would be unjust to attribute the turn which our Lord gives to His discourse to excessive harshness (Hase, De Wette) : we must not forget how unfavourable a judgment of His work and person had preceded it (vers. 22, 23), and how much depends, in such a case, on the tone and manner of the speaker. Besides, as Luke gives only the heads of His discourse, we must beware of passing a hasty judgment upon it. We rather feel called upon to admire the wisdom of the good Physician, who does not shun the employment of powerful remedies, to purify the life-blood of His contemporaries from the sensuality and carnal Messianic expectations which formed their chief disease ; and who prefers endangering His own safety to leaving their errors unexposed. And must not He, who had, during so many years of seclusion at Nazareth, observed the moral condition of its inhabitants, have better known how harshly, or how strictly, to reprove them, than modern criticism, which here also is not free from the charge of proceeding on mere assumption.

15. *Were filled with wrath.*—*That veritas parit odium*, was never more proved, than by the reception of Him, in whom the ἀλήθεια personally appeared on earth. How little do the incensed Nazarites consider the proof their conduct furnishes, of the justice

of the reproach just uttered! The treatment our Lord meets with, wonderfully coincides with that bestowed on Stephen (Acts vii. 51); and the comparison of their present exasperation with their former excitement (ver. 22), shows strikingly the transitoriness of human honour, and the uncertainty of human emotions. It was not at Rome alone that the Capitol bordered on the Tarpeian rock.

16. *To the brow of the hill.*—Modern Nazareth is situated on the brow of a hill, four or five hundred feet high, which rises in the midst of a deep valley, of about half a league in circumference. (See Rohr's Palestine, pp. 126–129.) The rocky wall, of forty or fifty feet in height, which is said to be the scene of this occurrence, is still shown, near the Maronite Church, whence He might easily pass through the crooked and narrow streets of the town. (Robinson, p. 423.) The mountain, two miles from Nazareth, pointed out by the monks as the place whence they sought to cast Him down, and where are shown two stones, said to bear the print of His hands and feet, since the time He leant against them to defend Himself, is but a specimen of the gross errors which tradition has propagated in these parts.

17. *But He, passing through the midst of them.*—It cannot be necessary to defend the historical reality of this fact, against the criticism of those, who seek throughout to speak more favourably of the Jews, and more unfavourably of the Lord, than the Evangelist does. Abundant proofs of the folly, cruelty, and revenge of the Galileans may be met with in Josephus, even when he is narrating the events of his own life. With regard to our Lord's disappearance, we are as little inclined, with *Olshausen*, *De Wette*, and *Strauss*, to see anything mysterious in it, as to subscribe to the prosaic explanation, that "He owed His safety only to the courage and resolution with which He defended Himself!! thereby exposing Himself to be cast out of the synagogue, John xvi. 2" (v. Ammon). We rather, with Hase, Stier, and Lange, ascribe the escape of our Lord to the dignity and tranquillity with which He made His way through the crowd, strong in the consciousness that His hour was not yet come. He departs, not to escape suffering, but to await, in the diligent exercise of His ministry, the sufferings which it was ordained He should afterwards undergo.¹ It is, then, quite un-

¹ Examples of the paralyzing effects often produced on infuriated multitudes by calmness and presence of mind, are too numerous to be quoted. We will instance only the crushing words, "Slave, wilt thou kill Marius?" and the still more applicable instance recorded John xviii. 6.

necessary to suppose (with Meyer) any special protection of God, in the sense of a miracle, and it is best to connect all *mirabilia* of this kind with the exalted and peculiar personal dignity of our Lord, Himself the absolute *miraculum*, to whom it was, in a certain sense, natural to make such an impression upon the rough multitude by whom He was surrounded. "They were not indeed stricken with external and miraculous blindness, for the Evangelist denies this, by *διελθὼν διὰ μέσου*; but He beholds them with a glance of that majesty, which till now He had reserved; and, at His departure, they furnish a proof of His power over their spirits: incapable of seizing Him, they reverentially give way, on the right hand and on the left, to make way for Him." "They stood, paused, endeavoured to act, were confounded, blasphemed, and departed," as Pfenninger graphically describes the conclusion of this scene.

DOCTRINAL REFLECTIONS.

1. The Lord enters upon His work in the power of the same Spirit with whom He was baptized, and by whom He conquered Satan. The history of His first preaching at Nazareth is remarkable, as showing what an irresistible impression was made by His words and person, even without accompanying miracles, so long as minds were not closed against Him by prejudice and hatred. We perceive the same effect produced in Samaria, John iv. 41, 42, proving how well Ps. xlv. 3 applies to Him.

2. The sermon of Jesus at Nazareth may be regarded as the initiatory sermon of His whole ministry in Galilee. A better text could not have been chosen for the occasion than this, which is the Gospel condensed, the best description of the *Christus consolator*. The poor, the captives, and the blind, are the best representatives of suffering humanity. The very words place before our eyes sin and sorrow in their fullest extent. Light, health, liberty, such are the glorious images of the salvation which is in Christ Jesus! "Christ finds those to whom He came, blind, without the knowledge of God, bound by Satan, and kept in captivity to sin, the law, and death. For without the Gospel there is nothing but mere darkness and imprisonment; so that even when we get some knowledge, we cannot follow it because we are bound."—*Luther*.

3. This sermon is also important, as throwing light upon the relation which Christ represents Himself as holding to the Old Testament. He grounds His announcement of the Gospel on the

Scriptures, not confining Himself to their letter, but penetrating to their spirit, and setting Himself forth as the end of the law and the prophets. The prophetic writings are the mirror in which He beholds His own image, and which He holds up before the eyes of His contemporaries. The genuine spirit of the Gospel appears under an Old Testament form. Even the characteristic *parallelismus membrorum* of the Old Testament diction is not wanting, in the manner in which He opposes "the widows of Israel" to "the lepers," Elias to Eliseus, and confidently repeats the words, "none of them," etc.

4. The Lord reveals Himself at Nazareth in His double character of Prophet and Physician : a Physician despised, when He heals others, and urged to heal Himself ; a Prophet who deserves the highest honour, and receives not the slightest. Concerning the miracles performed by our Lord in Nazareth, see Lange on St Matt.

5. The first sermon of our Lord at Nazareth is so far typical in its character, as being, on the one hand, a model for every true Gospel-sermon in matter, argument, and manner, and, on the other hand, as showing those rocks against which the success of preaching often suffers shipwreck, viz., earthly-mindedness, prejudice, and pride. Of the four classes of hearers noted in the parable of the sower, the second and third are here specially referred to.

6. The form and manner in which Jesus commences His sermon at Nazareth, may serve, as well as its contents, as a model for preachers. Compare the chapter, *Jesus Christ modèle du prédicateur*, in the beautiful little work of Napoleon Roussel, *Comment il ne faut pas prêcher*, Paris and London, 1857.

HOMILETICAL HINTS.

The triumphant return from the wilderness of temptation.—Wherever Jesus comes, His fame has always preceded Him.—His journeyings are begun under a favourable omen.—Jesus returns to the place where He had been brought up, as a prophet mighty in word and deed.—The heart-winning art of Jesus.—The Sabbath-visit to the synagogue, a constant custom with Jesus.—The reading of God's word, an important part of public worship.—The high value of the prophetic scriptures, 1. before, 2. during, 3. after, the life of our Lord.—All the afflicted are comforted when Christ appears.—The true preacher of the Gospel is one anointed by the Holy Ghost.—The times of the New Testament, the acceptable year of the Lord, 1. announced, 2 manifested, 3. confirmed, as the

day of salvation to all believers.—The acceptable year of the Lord precedes the day of vengeance of our God ; which, however, follows close upon it.—Christ, 1. consolation to the poor, 2. liberty to the captives, 3. light to the blind.—How admiration of the preacher may be joined to rejection of His message.—The power of prejudice over truth.—Unbelief the same in all ages, 1. exhibited, and 2. punished in the same manner.—The greatest proofs of God's grace are lost upon those who listen only to the voice of flesh and blood.—The history of the Old Testament a *testis temporum*, *lux veritatis*, *magistra vitæ*.—A believing Gentile more pleasing to God than an unbelieving Jew.—No respect of persons with God.—The appetite for the miraculous soon excited, never satisfied, and severely rebuked.—“Except ye see signs and wonders ye will not believe.”—God hath chosen the base things of this world, etc., 1 Cor. i. 26.—The instability of human praises and emotions, vers. 22, 28, comp. Acts xiv. 18, 19.—Jesus rejected at Nazareth, a proof of the truth of God's word, John i. 11.—The unbelieving rejection of Christ at the present day, 1. bears the same character, 2. betrays the same origin, 3. deserves the same judgment, as that of the inhabitants of Nazareth.—Christ the conqueror of His enemies, even when He seems to yield to them.—The intrepid calmness of the Lord, contrasted with the blind fury of His enemies.—The servant of the Lord invulnerable till His hour is come.—What a difference between the mountain in the desert, whence our Lord saw all the kingdoms of the world in a moment of time, and the hill of Nazareth, where His life was threatened ! yet He is victorious on both ; and even the hill whence they would cast Him down, becomes a step to the throne over all things.—*Starcke* : Faithful preachers will continue to deliver their message, through evil report and good report, 2 Cor. vi. 8.—New preachers are often admired, but the admiration wears out ; people grow weary of them, and their ears itch more and more after new doctrines.—It is the duty of all Christians to frequent public worship, Heb. x. 25.—*Hedinger* : Holy Scripture is the foundation and proof of all divine truth.—When men begin by despising the person of a teacher, they generally despise also his word and office.—*Zeisius* : As long as the Gospel is preached with attractive words, it is tolerated even by the ungodly ; but as soon as the application is made, even the hearers who seemed most promising are filled with anger.—*Osiander* : It is a universal folly to value highly what is foreign, and lightly to esteem what has sprung up in our midst.—*Quesnel* : Truth embitters those whom it does not

enlighten and convert.—*Canstein*: There is neither power nor counsel against the Lord.—There is often wisdom and magnanimity in avoiding the irritated.

Heubner on ver. 18 and 19.—The order observed in these verses is the same as in 1 Cor. i. 30: 1. Wisdom, to preach the Gospel to the poor; 2. righteousness, to heal the broken-hearted; 3. sanctification, to preach deliverance to the captives; 4. and redemption, to preach the acceptable year of the Lord: 1. refers to the prophetic, 2. to the high-priestly, 3 and 4. to the kingly, office of the Lord.—*Arndt*: The first sermon at Nazareth: 1. How copious must have been its contents, and 2. how powerful the impression it produced!—The astonishment of the people at the discourse of the Lord.—*Van Oosterzee*: The first sermon of the Lord at Nazareth, a rule for a minister at the commencement of his work. A sermon preached on his entrance upon his ministry at Rotterdam:—The history furnishes the Gospel minister with many hints: 1. With respect to the point of view in which he should regard his work;—*a.* the origin, *b.* matter, and *c.* aim of preaching, vers. 18, 19: 2. With respect to the manner in which he must perform his work;—his sermon must be, as this was, *a.* founded on Scripture, *b.* suited to the necessities of his hearers, *c.* and attractively set forth: 3. With respect to the fruits he may calculate upon;—Nazareth testifies, *a.* that blossoms are no certain sign of fruit, *b.* that the fruit may be choked by the saddest reasons, *c.* that the harvest may be better than the promise (Mary, and the ἀδελφοί who afterwards believed, were in the synagogue; and if the Lord did not many, yet He did some mighty works there), Matt. xiii. 58: 4. With respect to the frame of mind in which his new work should be begun;—*a.* with thankful remembrance of the past, ver. 16; *b.* with the power of the Holy Spirit for the present, ver. 18; *c.* with joyful hope for the future, ver. 21.

B. *Capernaum*.—*The Prophet, mighty in deed and word before God and all the People.* (CHAP. IV. 31—VII. 50.)

1. *The first Settlement, the first Miracles, the first Choice of Apostles at Capernaum.*

a. *Arrival at Capernaum, Ministry there, and Excursions thence into the neighbouring Districts.* (VERS. 31—44.)

31 And came down to Capernaum, a city of Galilee, and taught them on the Sabbath-days. 32 And they were astonished at His doctrine: for His word

was with power. 33 And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice, 34 Saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art; the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. 36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power He commandeth the unclean spirits, and they come out. 37 And the fame of Him went out into every place of the country round about. 38 And He arose out of the synagogue, and entered into Simon's house: and Simon's wife's mother was taken with a great fever; and they besought Him for her. 39 And He stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. 40 Now, when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them. 41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And He, rebuking them, suffered them not to speak: for they knew that He was Christ. 42 And when it was day, He departed, and went into a desert place: and the people sought Him, and came unto Him, and stayed Him, that He should not depart from them. 43 And He said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent. 44 And He preached in the synagogues of Galilee.

CRITICAL NOTES.

1. *And came down to Capernaum.*—Compare the remarks on Matt. iv. 13. Luke plainly connects our Lord's settlement at Capernaum with His unfavourable reception at Nazareth. Matthew indirectly confirms this statement, while Mark does not contradict it. John, indeed, does not mention this settlement at Capernaum; but then, all his accounts of transactions in Galilee are imperfect; while it is certain, as is evident from ch. ii. 12 and vi. 59, that he was acquainted with the fact of a sojourn there. The fitness of the selection is self-evident, the situation being a central one, between Tyre, Sidon, Arabia, and Damascus, and on the high road to the Mediterranean Sea, whither multitudes were continually resorting. He could hence easily visit Judea, Iturea, and Upper Galilee, for the purpose of announcing the Gospel. The influence, too, of the priestly party was less here than in Galilee; while the friendly dwelling of Simon Peter, even if He did not exactly inhabit it, would offer Him an acceptable asylum; and the more so, as His brethren at Nazareth did not believe in Him. If He desired retirement, it could nowhere be better found than on the shores of the Sea of Galilee, of whose delightful neighbourhood certain Rabbis have written, "The Lord says, I have made seven

lakes in the land of Canaan; but I have only chosen one of them, the Lake of Gennesareth." If danger threatened, He could betake Himself to the dominions of Philip the tetrarch, on the opposite shore; while the moral depravity of this city would evidently be but another recommendation to the good Physician.

2. *And taught them.*—What He taught there, is stated Mark i. 15. His teaching, especially at the commencement of His public ministry, was closely connected with that of John the Baptist; yet differed from it, in that He joined to the call to *μετάνοια*, that to faith in the Gospel, and plainly declared, not only that the time was at hand, but that it was fulfilled.

3. *And they were astonished.*—The teaching of the Lord already made a deeper impression at Capernaum than at Nazareth (ver. 22). A similar declaration of the power of Christ's words, in contrast with the formal and lifeless teaching of the scribes and Pharisees, is made by Matthew, ch. vii. 28, 29.

4. *Which had a spirit.*—According to Mark i. 21, compared with vers. 16–20, this cure did not take place till after the call of the four first Apostles, recorded by Luke, ch. v. 1–11. Matthew passes over the miracle entirely. With respect to the possessed, of whom this is the first mention in this Gospel, it can scarcely be needful to refute the rationalistic opinion, that when our Lord and His Evangelists speak of demoniacal possession, they are only speaking in accommodation to the superstitions of their days. Such passages as Luke xi. 24–27, Matt. xvii. 21, and others, besides their allegorical signification, seem to lead to the presumption, that these unfortunate persons were actually tormented by the devil. If modern science can by no means prove that an actual possession is an impossibility, even in our times, how much less, in "the fulness of the time," when the kingdom of darkness concentrated its full power against the kingdom of light!

The ontological objection, that there are no such beings as demons, has indeed been put forward; and if this be the case, of course possession by them is impossible. But a more modest science will not so hastily let fall the word "impossible," nor decide with self-sufficiency on matters belonging to a sphere of which it knows nothing, apart from revelation. The whole connection of our corporeal and spiritual nature, as well as the influence of spirit upon spirit, must ever remain a *terra incognita* to us. This, however, we do know, that the spirit acts upon the body by means of the nervous system, and receives by means of these nerves its impressions

of the external world. Nor is it less certain, that the natural union between the nervous life and the consciousness may be suspended, for a longer or shorter time, as is proved by the magnetic sleep, and by madness. If, then, there are such beings as devils, as our Lord asserts, why should they not be able so to work upon the nervous system, that the soul, subjected to this foreign influence, should be chained and rendered inactive? Why should not the operation of the spirit-world be then most strongly experienced, when the usual operations of the world of sense are checked? Of course, if we hold such views of demoniacal indwelling as oblige us to suppose that two or three subjects are united in one material organism, we shall find ourselves betrayed into psychological extravagances. If, however, we accept the personal agency of evil spirits, acting in a psychical manner upon their victims, and not dislodging but subjugating the human soul, no insurmountable difficulties remain. Without supposing the demoniacs to have been greater sinners than others, there may still have been peculiarities in their physical or psychical condition, which rendered them specially susceptible of the operations of evil spirits. The accounts of the synoptical Evangelists, seem to justify this idea; while, with respect to the silence of St John, we must guard against considering too much proved *e silentio*. Perhaps the Lord healed fewer possessed persons in Judea than in Galilee; perhaps John considered it needless to increase the number of the few miracles he records, with narratives of this peculiar kind; perhaps, too, it was his aim to depict the struggle between light and darkness, more on its moral than its supernatural side. In short, there is as little reason to conclude that he was himself incredulous on this point, as that he purposely omitted mention of this Jewish superstition to his Asiatic readers. To defend these views, such passages as 1 John iii. 8, John xiii. 27 and x. 20, must have been quite overlooked. In the last-mentioned text, the words, *καὶ μάλινται*, are not synonymous with the preceding *δαίμόνιον ἔχει*; but the latter is, in the opinion of the Jews, the reason of the first. In the same manner do they join the accusation, that Jesus was possessed (John viii. 48), with the reproach, that He was a Samaritan. See also Lange on St Matt., p. 334; and the important article of Ebrard in Herzog's Royal Encyclopædia iii., pp. 240–255.

5. *What have we*, etc.—The demoniac then knows the exalted dignity of Jesus; but if we recognise the reality of possession, we shall find nothing extraordinary in this circumstance. That the mystery of the origin of Jesus, and the purpose of His incarnation,

hidden as they were from the world of men, should be already known to the world of spirits, who would instinctively tremble on recognising their future conqueror, was but to be expected. It is remarkable, that the devil speaks in the plural, though Luke has spoken in *singulari* of a *πνεῦμα δαιμ. ἀκαθ.* It is possible that he is speaking in the name of the whole world of evil spirits, which, he feels, is threatened in his person; or even in the name of the multitude assembled in the synagogue, for the express purpose of exciting indignation against Jesus, and putting His life in danger. This would certainly have been an attempt worthy of a vassal of the prince of darkness, who, having lately suffered so signal a defeat in the wilderness, would now be brooding over revenge and fresh attacks.

6. *And Jesus rebuked him.*—It is evident here also, that rebukes form a larger portion of the therapeutics of the heavenly Physician, than compassionate lamentations. For a moment, He even overlooks the sufferer, to direct His words of power against the evil spirit who has the mastery of him. The words in which He commands the devil, remarkably coincide with those wherewith He afterwards restrained the sea and the winds.

7. *And when the devil had thrown him.*—The strongest paroxysm here precedes the recovery of the patient. It is perhaps as unreasonable to desire fully to explain this class of diseases, as to declare them to be wholly unimaginable. It is not the part of wisdom to invoke the aid of philosophical logic in order to pronounce an *a priori* judgment upon facts; but rather to observe facts, in order to build theories upon them, and to consider, especially in cases like the present, that, to use the words of the English king of poetry, “There are more things in heaven and earth than are dreamt of in our philosophy.”—*Thrown him, ῥίψαν.* Somewhat stronger in Mark, *σπαράξαν, quum discerpisset eum.* “*Mitior verbo usus est Lucas, in sensu tamen optime conveniunt, quia uterque docere voluit, violentum fuisse Dæmonis exitum. Sic ergo miserum hominem prostravit, quasi discerpere vellet: irritum tamen fuisse conatum dicit Lucas, non quod impetus ille prorsus absque læsione fuerit, vel saltem absque ullo doloris sensu, sed quia integer postea fuit homo a diabolo liberatus.*”—Calvin. The reason for our Lord’s imposing silence on the devil is self-evident. He did not wish His Messiahship prematurely announced to the people, and rejected all homage offered from unclean lips, or with equivocal intentions. We see Paul following the footsteps of his great Master in this respect, Acts xvi. 18. Ps. l. 16 also applies here.

8. *What a word is this!*—"What new doctrine is this," *καὶνὴ διδαχὴ*? The novelty, in this case, was less in the matter of His words than in their effect.—*With authority and power.* Authority suffering no contradiction; power, no opposition.

9. *And He arose out of the synagogue.*—Compare Mark i. 29-31. The order of Mark and Luke, who both place the healing of Peter's mother-in-law immediately after the casting out of the devil in the synagogue of Capernaum, seems preferable to that of Matthew, who does not speak of it till after the Sermon on the Mount. According to Mark, Andrew also lived in this house, though he seems not to have been, as Peter was, a married man. It appears that the illness of the *πενθερά* was of a serious nature, not only from the technical expression used by Luke, the physician, *πυρετῶ μεγάλῳ* (see Gale- nus, *de febr.* i., quoted by Wettstein), but also from the fact, that she was wholly unable to show due hospitality to so welcome a guest. The *εὐθέως* of Mark, accompanying the request proffered to the Lord for assistance, may be reckoned among the graphic *singularia* of this Evangelist.

10. *Rebuked the fever*, as just now the devils.—According to Matthew and Mark, who omit this circumstance, He took her by the hand to lift her up. It is evident that the one does not exclude the other. The Lord probably considered this touch needful to arouse the faith of the sick woman, who was too sorely stricken to entreat His assistance herself. The completeness of the cure was testified by her immediate ability to rise up; while her zeal in ministering to them showed that the bodily healing was accompanied by the spiritual cure. This miracle is related by all the synoptical Evangelists, not so much because it was distinguished beyond others, as because it belonged to that earlier part of our Lord's ministry in Capernaum, during which admiration rose to enthusiasm; and as the first of a series of miracles performed in this town and its neighbourhood, but of which this alone is recorded. It is chiefly important as a proof of the special care bestowed by the Lord upon the training and fitting of Peter to the apostolate. There was none among the twelve whose home, person, vessel, in short, whose whole belongings, were so often made the theatre of some striking miracle as those of Peter, who would, on this day, feel united to his Master by fresh ties.

11. *And when the sun was setting.*—When it was already late, according to Matthew and Mark. It seems almost as if the Evangelists tried, even by their choice of words, to enable us to follow

our Lord, step by step, through this first day of untiring and blessed activity at Capernaum. While the sun is setting, the light of a fresh hope arises upon all the sick in Capernaum and its neighbourhood, through the report of two astonishing miracles. Among the many sick mentioned by Luke, were also several possessed with devils, according to Matthew and Mark. The former He seems to have healed by laying His hands on them; the latter, by His word (Matthew). The graphic feature added by Mark to the narrative, that the whole city was gathered together before the door, reveals the influence of Peter, an eye-witness, in the compilation of this Gospel.

12. *And when it was day.*—According to Mark i. 35, so early that it might still be called night. It appears also from his narrative, that the Lord retired into solitude, to seek a quiet opportunity for prayer during some part of the night. We see here, as elsewhere, that same interchange of praying and working, which made His life, in truth, a continual prayer. This short repose was, however, disturbed by His disciples, who pursued (*κατεδίωξαν*, Mark) Him even here, with Peter at their head, and could not rest till they had found Him, and communicated the request of the inhabitants for His return.

13. *I must preach the kingdom of God to other cities also.* Δεῖ.—Naturally, this is not to be understood in the sense of an absolute necessity, but of a divine *decorum*, a moral obligation, arising from His office as the Messiah of Israel (not of Capernaum alone). He must preach the Gospel elsewhere: it is upon this, not upon His miracles, that the Lord lays the chief emphasis.—*Therefore am I sent; i.e.,* therefore have I publicly appeared, as a divine teacher, among my contemporaries: in Mark, “therefore came I forth,” ἐξ-ελήλυθα. A going forth from the Father (as in John xvi. 28), (Euthymius, Stier), is no more intended here, than a mere departure from Capernaum (De Wette). The latter gives too trivial a meaning to the words; the former would perhaps, as yet, have been incomprehensible to the Apostles. The Lord is here simply speaking of the purpose for which He had now publicly appeared among them as a teacher.

DOCTRINAL REFLECTIONS.

1. The synagogue of Capernaum, as well as the wilderness of Quarantania, testifies to the conflict of our Lord with the powers of hell. Now that the prince of this world had been repulsed, his

satellites take up the attack ; but Christ triumphs at every point, through the power of His word, and the cries of the devils as loudly resound His praises, as do the applauses of the astonished multitudes.—This history offers a striking confirmation of what is said by St James of the faith of devils ; it also shows both their power and powerlessness. When the devil cannot cause the Lord to depart, he seeks to do some further mischief to the poor man, but is equally unsuccessful in both attempts.

2. Word and deed are here, as ever, united in Christ. Augustine justly observes, Tract. 24 in Joh. : “ *interrogamus ipsa miracula, quid nobis loquantur de Christo, habent enim, si intelligamus, linguam suam. Nam quia ipse Christus verbum est, etiam factum verbi verbum nobis est.*”

3. This is the place in which St Luke first brings a miracle under our notice ; and, although we by no means intend to enter upon a special examination of these acts of our Lord and His Apostles, we may make the following general remarks on this, and all subsequent miraculous narratives : 1. That the impossibility of miracles cannot be proved, either on empirical, logical, or metaphysical grounds. 2. That the term, “laws of nature,” which are said to be suspended by miracles, is, from the nature of things, an elastic one ; so that Goethe justly observes, “As on one side experience is boundless, because something new may always be discovered, so are maxims ; which, that they may not become torpid, must not lose the power of expanding, and receiving accessions, and even of becoming lost and absorbed in higher views.” 3. That the difference between *miracula* and *mirabilia* can only be discerned by considering these occurrences not simply in and by themselves, but in connection with the moral character of their agent, and the aim of His operations. 4. That the miracles of our Lord can only be duly estimated by considering them as, in a certain sense, the natural manifestations of His individuality as the God-man, who may be called the greatest, the absolute, and even the sole miracle. 5. That miracles were by no means intended to constrain to faith, but rather to leave unbelief without excuse, John xv. 24. The direct purpose of miracles was to serve as proofs of the divine mission of our Lord (John v. 36), and thus to excite confidence in His work and person. Modern defenders of miracles may quietly concede, that miracles, considered in themselves, and without any reference to the character of their performer, are no decisive proofs of the inward truth of His preaching, without losing anything. They may well

unite in the beautiful words of Jean Paul, "Miracles on earth, are nature in heaven."

4. The miracle wrought in his dwelling, has a special significance, as a contribution to the development of Peter's history as an Apostle. Through the first word he heard from our Lord, John i. 43, he became His friend; through the miraculous draught of fishes, His Apostle; and now, by the miracle wrought on his mother-in-law, the Apostle is bound to his Master by the ties of love.—That Peter was a married man, and that his apostleship did not necessitate his giving up this tie, is proved by this passage, and 1. Cor. ix. 5. Much interesting matter, concerning the manner in which the Romish Church has striven to distort this passage, so as to nullify its testimony against the imposed celibacy of the clergy, may be found in *Sepp's Leben Jesu* ii., p. 154. This topic, however, must not detain us here.

5. Even if Peter had preserved no further reminiscences of his Lord's life than the incidents of His first sojourn at Capernaum, and His first visit to its neighbourhood, he would still have been justified in introducing Him, in his first sermon to Gentiles, as one, *ὃς διῆλθεν ἐνεργετῶν*. The door of his dwelling, beset by sick of all kinds, who cannot leave the Lord even a few moments, snatched from the night for prayer, is the fitting station of the *Christus consolator*; and the quotation in Matthew, from Isa. liii. 4, in this connection, is one of the most suitable in the whole of the sacred history. Comp. Lange on St Matt. viii. 16, 17.

6. A comparison with Matt. iv. 23–25 shows how much attention was excited by our Lord's public ministry in Galilee and the neighbouring districts. This was the more remarkable, since He never made use of the enthusiasm He excited in His own behalf, seeking rather to avoid than to increase it; and therefore quickly left Capernaum, where so many hearts were enlisted in His favour. This latter circumstance is both a proof of the truth of John ii. 23–25, and a specimen of the Lord's wisdom in training His first disciples, whom He was desirous of inuring to self-denial, to a life of constant journeying, and to the restraint of their continually recurring expectations of earthly greatness.

HOMILETICAL HINTS.

The arrival of Jesus at Capernaum, a fulfilment of prophecy; comp. Matt. iv. 13.—The King of the kingdom of God, a preacher of the Gospel.—The deep impression made by the word of the

Lord is, 1. astonishing, 2. explicable, 3. important, *a.* as an evidence for our faith, *b.* as influential on the life.—Jesus, who was anointed with the Holy Spirit, and the man who was tormented by the evil spirit, both present in the same synagogue.—The synagogue of Capernaum honoured by the presence of the Lord of the temple.—Capernaum exalted to heaven by the presence of Christ.—The people, which sat in darkness, saw great light.—The early enthusiasm of the people of Capernaum for the Lord, compared with their subsequent lukewarmness.—Where Jesus comes, the devil cannot long stay.—The Son of God manifested, that He might destroy the works of the devil.—The power and powerlessness of the kingdom of darkness: 1. It has power, *a.* to tyrannize over men, *b.* to deride the Son of man. 2. It is powerless, *a.* to resist the command of the Lord, *b.* to ruin any of His redeemed. 3. The last manifestations of the power of the evil one, precede the exposure of his powerlessness.—How the evil one meets Christ, and how Christ meets the evil one: 1. The evil one meets Christ with hypocritical homage, irreconcilable hatred, and cowardly fear; 2. Christ meets the evil one with intrepid calmness, pitying love, and triumphant power.—Heaven, earth, and hell, meet in the same place.—The “strong man” disarmed by the “stronger than he.”—The devils want to have nothing to do with Jesus, but Jesus has only the more to do with them.—The mighty word of the Lord, 1. singular in its sublimity, 2. singular in its power.—Before the Lord comes anywhere, His report precedes Him.—The house of Simon, 1. chosen by Messiah, 2. visited by sickness, 3. gladdened by almighty power, 4. changed by thankfulness into the house of the Lord.—The dwelling of Peter the scene of great misery, great deliverance, and great thankfulness.—Grace and thankfulness: 1. To serve the Lord aright, we must first have been healed by Him; 2. to show true thankfulness for His healing grace, we must serve Him. No true service without previous healing; no true healing without subsequent service.—The busy Sabbath-rest of the Lord.—Many kinds of diseases, but only one Physician; many kinds of cures, but one healing power; many voices, but one key-note: “He hath done all things well.”—The devils know Christ, even before men know Him; but this knowledge avails them nothing.—Solitary prayer was to the Lord, 1. His refreshment after labour, 2. His balm for sorrows, 3. His shield in temptation, 4. His staff for the journey of life.—Seeking Jesus, 1. in order to find Him, 2. without finding Him, 3. till He is found. Obedience, the key-note of our Lord’s manifesta-

tions of love.—John remains long in one place; Jesus must go forth, as far as possible, to preach the Gospel.

Starcke.—He who has a soul possessed by impurity, is far more miserable than he whose body is possessed by the devil.—*Bibl. Wurt.*: The very devils shame the unbelief of men, ver. 34.—The strongest temptations of Satan are often his last attacks.—*Cramer*: The works of Christ should beget admiration; admiration, inquiry; inquiry, a good report; the good report, knowledge of Christ; knowledge of Christ, eternal life, John xvii. 3.—Christ does not omit going to the sick and visiting them, as a hint and example to us, Matt. xxv. 43.—*Quesnel*: One person in a family, in friendship with God, may bring a blessing upon all the rest.—*Hedinger*: The best thanksgiving for restored health, is to serve God with fresh obedience.—*Osiander*: We should not be angry if our assistance is requested at inconvenient seasons, but ascribe it to the necessities of those who ask it, or forgive their mistake.—*Quesnel*: It is profitable to ministers of the Gospel, sometimes to betake themselves to solitude (comp. the beautiful meditation of Vinet, *La solitude recommander au pasteur*).—*Majus*: When Jesus hides Himself, and seems lost, He must be sought with all diligence. Christ must be announced as well in schools as in churches. When will Christendom give earnest heed to this necessity?

Lisko, vers. 31–36.—The power of our Lord: 1. It is recognised even by the kingdom of darkness; 2. it is proved by His merciful redemption; 3. it reveals to us the divine origin of His doctrine (vers. 38, 39).—Jesus a Saviour indeed: 1. He cures all manner of diseases, and 2. gives new power for activity.—*Van Oosterzee*: Christ, the heavenly Physician, 1. discovers the same misery, 2. feels the same compassion, 3. requires the same disposition, 4. uses the same remedies, 5. excites the same opposition, 6. deserves the same homage, in the cure of spiritual, as here in the cure of bodily diseases.

b. *The Miraculous Draught of Fishes.* (CHAP. v. 1–11.)

1 And it came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the Lake of Gennesaret, 2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. 3 And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship. 4 Now, when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net. 6 And when they had this done, they inclosed a great multitude of fishes; and their net brake. 7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. 8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: 10 And so was also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. 11 And when they had brought their ships to land, they forsook all, and followed Him.

CRITICAL NOTES.

1. The first question which meets us in the consideration of the miraculous draught of fishes, is, whether this occurrence is identical with the calling of the four disciples mentioned by Matthew (ch. iv. 18—22) and Mark (ch. i. 16—20); or whether it is distinct from it, and of later date. The difference between Luke and his fellow-Evangelists is so great, that many have inclined to the latter opinion (Krabbe, Sepp, and Hug). Yet it is naturally improbable that a call, consummated by such a result (ver. 11), should have been repeated after so short an interval; while it is apparent that the narratives may be easily harmonized. With regard to the difference of time, Matthew only says, that the call of the four disciples took place as Jesus was walking by the sea; Mark, that our Lord, after this call, returned to the town, and then healed the possessed of the devil in the synagogue; while Luke, on the contrary, places this miracle before the miraculous draught of fishes. We believe that the order observed by Mark, under the direction of Peter, is to be preferred; and that Luke, in ch. iv. 31—44, is narrating anticipatively what really took place after the draught of fishes. Perhaps he depicts what happened in the synagogue at Capernaum immediately after his account of the occurrence in the synagogue at Nazareth, for the sake of placing in stronger contrast the belief and unbelief of the two places. In ver. 31, he only speaks generally of one of the Sabbaths which Jesus spent at Capernaum. The difficulty concerning the difference of place may be obviated by the remark, that one Evangelist by no means contradicts what is said by the other two. Matthew and Mark do not say that the Lord, standing on the sea-shore, there called the four disciples, but only, that He was walking by the sea. Nothing hinders us from adding to this, what Luke alone relates, that the people followed

Him thither also, and that He entered into a ship to preach to them. Even if Luke had not told us so, we might have concluded that He entered into the ship; for if they were casting a net into the sea, is it probable that He would have stood on the shore, and called to them to forsake all and follow Him? The third difficulty, viz., that Luke makes no mention at all of Andrew, may be solved by the consideration, that, throughout his narrative, Peter so entirely forms the chief figure, that even the sons of Zebedee are more or less cast into the background by him. Besides, he speaks of other persons as being in the ship with Peter (vers. 2, 5, 9), and being also astonished at the miracle; while in ch. vi. 16, he mentions Andrew as among the twelve. The question, how and when the latter was called, left unanswered by Luke, is answered by Matthew and Mark. And if a difficulty should still be felt to exist, in the fact that Luke alone relates the miracle, and Matthew and Mark only the words of the Lord, we know no better answer than this, "that to him who regards miracles from Strauss's point of view, every single miracle would cause so much surprise and headache, that he could by no means pass one by. Let it be granted, on the contrary, that Jesus really wrought miracles, and indeed many miracles, and there is no reason why each Evangelist should relate every miracle" (Ebrard). Perhaps Mark omits this circumstance, as well as Peter's walking upon the water, because the humility of that Apostle, under whose influence he wrote, would make him prefer these omissions. This motive did not exist with Luke, who often relates what redounds to the honour of this disciple, as well as to that of his Master. In short, it is both easy and possible to answer all candid inquiries, and to reconcile the accounts of the three Evangelists, without doing violence to either.

2. In St John's narrative this miracle is omitted, and an earlier and similar call of five disciples, among whom are three of those here named, related (ch. i. 35-52). The question then arises, how his account may be reconciled with those already discussed. We see here not the slightest reason for supposing a discrepancy between the Evangelists (Strauss, Weisse, Baur, De Wette, Theile). St John describes a first introduction, on the occasion of an unexpected meeting; the synoptical Evangelists narrate the origin of a nearer connection between the Lord and His disciples. After the first intercourse of John, Peter, and Andrew, with Jesus (John i.), they had gone away His friends, and had accompanied Him upon His Galilean journey in such wise, that they even administered

baptism, as His disciples, John iv. 2. But as yet, it was a free unrestrained kind of intercourse which subsisted, and one which did not prevent an occasional return to their fishing-nets. For this reason it is, that we do not find them with their Lord in the synagogue of Nazareth (ch. iv. 16–30). The manner in which this preliminary intercourse was exchanged for an enduring connection, in the case of these four disciples, by their call and separation to the apostleship, is described to us in the narrative of the miraculous draught of fishes.

3. *The Lake of Gennesareth*.—See remarks on Matt. iv. 18.

4. *And were washing their nets; ut peracta opera*, Bengel, v. 5.—It need not surprise us to find these fishermen spoken of as strangers, as this is Luke's first mention of these friends of our Lord.

5. *Which was Simon's*.—It seems that Simon had not left his ship; a fact which furnishes us with the reason why the Lord entered his vessel, instead of that of the sons of Zebedee, who were at this moment on shore. If Simon were, as is supposed, older than Andrew, he would certainly be named first, as owner of the ship.

6. *Launch out into the deep*.—The first command of our Lord had put the obedience of Peter to a slight test; his faith is now exercised by a seemingly arbitrary demand. The words, *Launch out*, in the singular, are addressed to Peter alone, as steersman, while *χαλάσατε, κ.τ.λ.*, in the plural, concern also the rest of the crew; though it appears from the answer of Peter, ver. 5, that he considered this latter order as directed personally to himself. After a night of fruitless toil, it must certainly have seemed strange to him to be required to take to his work again; but he already knows enough of the Lord, to sacrifice all his own practical knowledge of his business to his faith.—*Master*; not the usual *διδάσκαλε*, but *ἐπιστάτα*: almost the same as the Hebrew רִבִּי, a title denoting respect for the teachers on whom it was bestowed, but not implying any personal connection. Comp. Luke xvii. 13.

7. *And their net brake*.—If this were an actual breaking, it naturally denotes only the beginning of such a catastrophe; otherwise the whole draught would have been instantaneously lost. The mention also of the sinking of the ships may be understood *cum grano salis*, without seeing, with De Wette, an actual exaggeration.

8. *And they beckoned*.—According to Matthew and Mark, the ships were lying close together, so that they could act in concert

on a signal being given; and the more so, since the crew of the second ship would naturally be observing with curiosity the unusual proceedings of the first. It is not Luke, but Euthymius Zigabenus and Theophylact, who say that, being rendered speechless by astonishment and fear, they were only able to beckon (as Zacharias, ch. i.).

9. *Depart from me.*—The cause of the crushing impression made upon Peter by this miracle is easily explained. His words by no means justify us in comparing him to a credulous fool, trembling when he finds himself in the presence of an arch-sorcerer (von Ammon, *Leben Jesu*, p. 378). The following considerations should not be overlooked:—Peter had, as yet, seen no miracle, concerning which he was so well qualified to judge. It concerned *his own* calling, was performed in *his own* vessel, with *his own* net, after *his own* fruitless efforts, and in *his own* immediate presence. By some of our Lord's earlier deeds his understanding had been convinced; but now heart and understanding were both constrained to submit to the Mighty One. Gratitude and surprise, after so long a disappointment, united, with a deep sense of his unworthiness, to make him feel it impossible for him to remain any longer in the presence of the Holy One. Perhaps his conscience might reproach him for having returned to his nets, after months of voluntary intercourse with Jesus. Or, perhaps, the words, "We have toiled all the night and taken nothing," had been uttered in a tone of reluctance and unbelief. Or, perhaps, an instinctive fear of danger was working within him, as he felt the sinking of the ship, and was thus praying for his safety. In such a mind as Peter's, many motives might concur to extract this cry of distress; while there needs no proof that he is confessing, in the presence of the Holy One, not his guiltiness of some special transgression, but the guilt of his general sinfulness. The Lord grants his request, "Depart from me," according to the spirit, while He acts contrary to it, according to the letter, and enters the house of the man who was tremblingly repelling Him.

10. *Also James and John.*—See remarks on Matt. x. 2-4. With respect to the relationship between our Lord and these two disciples, we would refer our readers to the remarks of Wieseler (in the *Theol. Stud. und Krit.* 1840, p. 648), who convincingly proves that Salome, the wife of Zebedee, was sister to Mary, the mother of our Lord, so that her children were first cousins to Jesus. In John xix. 25, not three, but four women are mentioned, and

“Mary the wife of Cleophas” must be distinguished from “His mother’s sister” (Salome the wife of Zebedee).

11. *They forsook all*.—Not only their ships, but the abundant draught. Zebedee soon returned to Bethsaida without his sons, while they entered Capernaum with the Lord, who then performed in the synagogue, and in the house of Peter, the miracles recorded by Luke (ch. iv. 30–42) *in antecessum*, and afterwards undertook with Him the journey throughout Galilee, so briefly mentioned ch. iv. 43, 44, and described more in detail ch. v. 12, etc.

DOCTRINAL REFLECTIONS.

1. We have here the first account in Luke of a preliminary choice of Apostles, which must the less be passed over unnoticed, since our Lord Himself attaches so much importance to it. Our attention is immediately drawn to the fact, that the Lord seeks out His disciples, and does not wait till they approach Him of their own accord: He takes the first step towards them, so that He afterwards could rightly say, “Ye have not chosen Me, but I have chosen you.” The saying of our Lord, on this occasion, bears the impress of the highest wisdom. It is a saying exactly calculated to impress such a heart as Peter’s; a short saying, and therefore the less likely to be effaced from the memory; a figurative saying, derived from his own calling, and the less likely to be misunderstood by Peter, as being also identical with Old Testament phraseology (Isa. xlii. 10; Jer. xvi. 16). Again, it was a saying that promised much: it enjoined, indeed, what was difficult, but at the same time gave assurance of the highest success, and was also strengthened by the miracle just wrought.

2. It has been asked, whether the draught of fishes were a miracle of omnipotence or omniscience; in other words, whether the Lord knew, by His superior knowledge, that, at that moment, this great number of fish was in a certain part of the sea; or whether, by the operation of His will, He congregated this great number of the inhabitants of the sea at a certain point. It is not to be denied, that the former supposition is more within the reach of our imagination than the latter; while, on the other hand, it is both according to the nature of things, and to the poetical words of Ps. viii. 8, that “dominion over the fish of the sea, and whatsoever passeth through the paths of the sea,” should belong to the ideal of the perfect Son of man.

3. The miracle here performed, deserves to be regarded as a

striking manifestation of the glory of the Lord. It took place within a sphere, concerning which these four disciples were specially qualified to judge, and only after faith had been required from Peter, and exercised by him. It is, at the same time, a type of their whole subsequent apostolical activity: an abundant draught upon the simple word of the Lord, sometimes also after a night of fruitless and fatiguing labour, and yet the draught not lost. It is remarkable, that the breaking of the net is here spoken of, while, in the subsequent similar miracle, it is specially noted, that the net was not broken, John xxi. 11.

4. Christ is revealed, in this miracle, as Himself the fisher of men. It is well known how dear this symbol was to the ancient Church, as is testified by their monuments, rings, cups, etc.; by their reverence for the Greek word *ἰχθύς*, containing the initials of, Jesus Christ, the Son of God, the Saviour; and especially, by the beautiful words of the hymn of Clem. Alex.:

*ἁλιεὺ μερόπων
τῶν σωζομένων
πελάγους κακίας
ἰχθύς ἀγνούς
κύματος ἐχθροῦ
γλυκερῇ ζωῇ δελεάζων, κ.τ.λ.*

5. "Where the blessing of God is really working, it acts like coals of fire upon the head, and brings to the acknowledgment of sin and of grace. To be caught by the Lord, is the greatest happiness upon earth; and after this, there is no greater than to be permitted to catch men for the Lord."—Löhe.

HOMILETICAL HINTS.

Jesus in the midst of a crowd desirous of hearing the word of God.—The fisher of men, on the shore of the most famous sea in the world.—All that we can call ours on earth, must be at the Lord's service.—The ways of the Lord, 1. other than, 2. higher than, the ways of men.—Even the Lord's disciples have their dark nights.—After a dark night, a bright morning.—The faith of Peter, 1. tried, 2. enduring, 3. exchanged for sight.—The obedience of faith: 1. Its foundation; 2. its existence; 3. its blessing.—All things are yours, if ye are Christ's.—Remarkable transitions in the life of faith: 1. From being disabused, to being filled with wonder; 2. from want, to abundance; 3. from joy, to terror; 4. from fear, to hope.—

The humility of Peter, compared with that of Paul, 1 Tim. i. 15.—Wherever a broken heart cries out, Depart from me, O Lord, He will certainly enter.—Beholding the mighty acts of the Lord should lead to holy astonishment.—He who has once feared rightly, need fear no more.—The preacher of the Gospel, a fisher of men.—Only he who forsakes all, can gain all.—The miraculous draught of fishes, an image of the preaching of the Gospel: 1. The far-reaching command, ver. 4; 2. the heavy toil, ver. 5; 3. the special power, ver. 5; 4. the rich reward, vers. 6, 7; 5. the right disposition, ver. 8; 6. the highest qualification for the ministerial office, vers. 10, 11.—He who is caught by Jesus, must in his turn catch others.—*J. Hall*: Labouring in our calling fits us for the blessing of God.—Ps. cxxvii. 1, 2. *Majus*: The Lord wonderfully leads His people, both in depths and in high places.—*Nova Bibl. Tub.*: Jesus rewards him who receives Him, not only with spiritual, but with temporal gifts.—Superfluity causes no less care and trouble than want.—Rather than suffer the blessing of God to be lost, we should beckon to others to share it with us.—*Hedinger*: Spiritual poverty is the nearest way to spiritual riches.—*Brentius*: More is entrusted to him who is faithful in that which is least.—*Herder*: “Launch out into the deep,” is God’s command to each, in his respective condition; let, “Lord, at Thy word,” be the answer that shall draw down the blessing of God on every net.—*Heubner*: The miraculous draught of fishes, a foreshadowing of Acts ii. 41.—The humility of a Christian in prosperity, makes the blessing a blessing indeed.—The fisherman blessed, 1. by the gracious presence of Jesus, 2. by His rich bounty, 3. by His gracious call.—The best means of obtaining temporal blessings: 1. God’s word; 2. labour; 3. trust in God; 4. acknowledgment of unworthiness; 5. a right use of the blessing.—*Rieger*: Nothing humbles a man so much as grace.—*Fuchs*: Peter, an example to us: 1. Listen when the Lord speaks; 2. work when the Lord commands; 3. believe what the Lord promises; 4. follow where the Lord calls.—*Bachmann*: On a blessing in our calling: 1. We must obtain it according to the following order,—*a.* Willingly and diligently hear God’s words; *b.* continue working; *c.* trust our preservation to God. 2. We must apply it according to the following rule,—*a.* Acknowledge our unworthiness in it; *b.* prove our gratitude with it; *c.* follow Jesus with joy.—*Nitzsch*: 1. Diligence in lawful undertakings may, for wise reasons, be suffered to have no visible blessing. 2. A great blessing is very humbling to a sincere man. 3.

When a Christian is truly humbled, he is then specially qualified for, and called to perform, works of the greatest blessing to others. —*Lisko* : Blessing upon our temporal calling: 1. What it depends upon ; 2. how it is obtained ; 3. what it should encourage to.

b. The first Departure from Capernaum to journey in its neighbourhood. The Son of Man, the Physician of the Sick, the Friend of Publicans, the Lord of the Sabbath, and the Lawgiver of the Kingdom of God. (CHAP. V. 12—VI. 49.)

1. *The Son of Man, the Physician of the Sick (VERS. 12–26).*
(Parallel passages : Matt. viii. 1–4 ; Mark i. 40–45. Of the Paralytic, Matt. ix. 1–8 ; Mark ii. 1–12.)

12 And it came to pass, when He was in a certain city, behold a man full of leprosy ; who, seeing Jesus, fell on his face, and besought Him, saying, Lord, if Thou wilt, Thou canst make me clean. 13 And He put forth His hand, and touched him, saying, I will ; be thou clean. And immediately the leprosy departed from him. 14 And He charged him to tell no man : but go, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. 15 But so much the more went there a fame abroad of Him : and great multitudes came together to hear, and to be healed by Him of their infirmities. 16 And He withdrew Himself into the wilderness, and prayed. 17 And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem ; and the power of the Lord was present to heal them. 18 And, behold, men brought in a bed a man which was taken with a palsy : and they sought means to bring him in, and to lay him before Him. 19 And when they could not find by what way they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling, with his couch, into the midst before Jesus. 20 And when He saw their faith, He said unto him, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies ? Who can forgive sins but God alone ? 22 But when Jesus perceived their thoughts, He, answering, said unto them, What reason ye in your hearts ? 23 Whether is easier, to say, Thy sins be forgiven thee ; or to say, Rise up and walk ? 24 But that ye may know that the Son of man hath power upon earth to forgive sins, (He said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

CRITICAL NOTES.

Mark and Luke both relate the healing of the leper, immediately after the Lord's departure from Capernaum ; Matthew, on the con-

trary, places it after the Sermon on the Mount. The order of the two former Evangelists seems to us preferable. A glance at ch. viii. and ix., compared with Mark and Luke, will show that, in these chapters of the first Evangelist, a number of miracles are chrestomathically grouped, without regard to strict chronological arrangement. If Luke says (ch. v. 12), that this miracle was wrought "when He was in a certain city," and Mark, that our Lord "forthwith sent away" (ἐξέβαλεν) the man who had been healed (probably out of the house in which He was dwelling), it is plain that it could not have been performed, as Matthew seems to indicate, upon the road from the Mount of Beatitudes to Capernaum, but must have occurred after His entry into some unnamed city. It appears further, from Mark i. 45, that Jesus could not have entered Capernaum immediately after the healing of the leper, which we might otherwise have supposed from Matt. viii. 1—13. On all these grounds, we believe the order of St Luke to be the correct one. An opposite view is stated in Lange on Matt. i., p. 301. *Audiat et altera pars.*

2. *In a certain city*; the name of which is not mentioned.—It appears, however, from the connection, that it was a city of Galilee, which the Lord visited upon a journey to Jerusalem, at the feast of Purim, and which was probably in the direction of Judea.

3. *Full of leprosy*.—See Lange on St Matthew i., p. 302, and the writers there mentioned.

4. *Lord, if Thou wilt*, etc.—It may be supposed, that the faith of the leper had been aroused and strengthened by the report which had gone forth concerning Jesus, and which might have reached his neighbourhood.

5. *And He*.—Mark alone adds *σπλαγχνισθείς*. The putting forth of His hand, and touching him, was not only a sign of miraculous power, but also a mark of condescending love, since He might be esteemed ceremonially unclean by contact with the leper.

6. *Be thou clean*.—"An imperative, such as human language had not hitherto contained. No prophet had hitherto healed in this manner, nor could any thus speak, in the power of God, but He 'who spake and it was done'" (Stier). It is self-evident that this was no mere declaration of the cleansing of a leper, in whom He already saw the signs of convalescence (von Ammon, *Leben Jesu* ii., p. 113); but the miraculous cleansing of a patient, concerning whom Luke, himself a physician, says that he was *πλήρης*

λέπρας. Why else was silence imposed upon the man, or what is the meaning of the εὐθέως of Mark?

7. *And He charged him.*—According to Mark, even in an eager and decided tone, ἐμβριμησάμενος; whence, however, it by no means follows that He evidenced any anger towards the man whom He had healed.—*To tell no man:* For various explanations of this command, by ancient and modern authors, see Lange on Matthew i., p. 303. To judge rightly of our Lord's conduct on this occasion, we must consider the place where, the time when, and the person upon whom, this miracle was wrought. Jesus was now in the heart of Galilee, a district noted for impatience of control, fanaticism, and sedition. The fame of His miracles at Capernaum must certainly have raised expectation to its highest pitch. The man who was healed was one who had already shown both courage and faith, by his coming and crying unto Jesus; he would now be bound to his deliverer by ties of heartfelt gratitude, and might be deficient in the caution which would teach him when to speak, and when to be silent. A decisive injunction, then, would here be well-timed; and we are not obliged to suppose that it was given from the fear of being considered ceremonially unclean, by contact with a leper.

8. *But go . . . and offer.*—A transition from the *oratio indirecta* to the *directa*, by no means uncommon in New Testament diction. See Winer, § 64, iii. 2. The sacrifice here mentioned is prescribed, Lev. xiv. 10, 21. The Lord condescends to submit His miracle to the judgment of the priest, that he may decide whether the cure be genuine and complete.

9. *Εἰς μαρτύριον αὐτοῖς, i.e., to the priests.*—And of what, but of the Messianic dignity and redeeming power of Jesus?

10. *So much the more went there a fame, etc.*—Mark tells us the reason. The healed man forgets the word, 1 Sam. xv. 22; grateful joy makes silence impossible, and he begins to publish it much, and to blaze abroad the matter. We can scarcely bestow much blame upon him, for it would surely have been extremely difficult to him to restrain himself from speaking of his deliverer; nor do we find the conduct of those who transgressed a similar injunction greatly condemned. He certainly, however, did the cause of Christ no service, since the enthusiasm of the people rose to such a degree that the Lord deemed it advisable to withdraw to a desert place, where He betook Himself to secret prayer; a fact which Luke mentions, according to his custom, with special emphasis.

11. *And it came to pass.*—There is nothing in the manner in

which this narrative is connected with the former, to force us to conclude, that this miracle took place during the same journey, and very soon after the former. The variance, too, arising between our Lord and the Pharisees, bespeaks a later period. See Lange on Matthew i., p. 337.

12. *Καὶ δύναμις κυρίου.*—Not to be understood of the Lord Jesus, who is usually called *ὁ κύριος* by Luke, but of the Father, who was working through the Son. Here also the power of God is not manifested till faith has been shown. But while, in the former miracle, the faith of the patient himself plays a prominent part, in this the sufferer is passive, and is borne, not only in a bodily but also in a spiritual sense, by the faith of his friends, who are determined at any cost to bring him to the feet of Jesus. There is, however, no reason for supposing that he did not share their faith.

13. *Παραλελυμένος.*—"The cessation of the nervous activity is a disease producing very various effects. Sometimes it attacks the whole body, sometimes only parts. Old writers call it, in the first case, *ἀποπλεξία*, and in the latter, *παράλυσις*; but I perceive that, at present, both are called *παράλυσις*. They who are attacked with violent palsy of all the limbs are usually carried off quickly; or, if not, though their lives are prolonged, they seldom recover their health, but linger out a miserable existence, and also lose their memory. The illness of those who are locally attacked is never indeed violent, but often tedious, and almost always incurable."—Cornelius Celsus (the physician), *L. iii. medicinæ*, cap. 27, quoted by Hug, in his "Thoughts on the 'Leben Jesu' of Strauss," ii. p. 20.

14. *They went upon the house-top.*—Hug (p. 22) shows that this might be done without danger. Even if there were no outside staircase to the house where Jesus was, access might be obtained to it over the roof of another. An opening in the roof, exactly over the spot where Jesus was, is the less improbable, since it was by this way that the dead were often carried out of the houses.

15. *Man, thy sins are forgiven thee.*—Only the most superficial unbelief could deduce from these words, spoken to meet this particular case, that our Lord always considers special sufferings the punishment of special sins. The pangs of conscience seem, in this case, to have stood in the way of bodily recovery; and our Lord, who could discern, at a glance, both the external and internal condition of the patient, begins the cure by healing him of his sins.

16. *Who is this, etc.?*—This astonishment of the Pharisees plainly

shows that forgiveness was not merely promised, but actually bestowed; this bestowal being an action exclusively divine.—*Who can forgive sins but, etc.?* and, therefore, He who forgives sins must be infinitely more than man; a far more correct judgment than that of more modern theologians.

17. *Whether is easier, etc.?*—There can be no difficulty in determining which is the easier. Other prophets have performed miracles, but the bestowal of actual pardon could only be effected by the Searcher of hearts, or by His Representative upon earth. They might think, however, that *to say*, Thy sins be forgiven thee, is certainly the easier, especially so long as the credentials of the speaker's authority are not inquired after. That these may, however, no longer be doubted, our Lord performs this miracle of healing, whereby the act of forgiveness is both sealed and manifested.

18. *Took up that whereon he lay.*—“*Suavis locutio; lectulus hominem tulerat, nunc homo lectulum ferebat.*”—Bengel.

19. *And they glorified God.*—A beautiful contrast between the enthusiasm of the people, and the murmurings of the Pharisees. The discords are silenced in harmony, the shadows obliterated by the light.

DOCTRINAL REFLECTIONS.

1. If we were to attempt to distinguish critically between easier and more difficult miracles, the healing of the leper would undoubtedly belong to the latter category. So completely to cleanse a man full of leprosy, by the utterance of a word, that he may freely expose himself to the practised eye of the priest, is a deed which certainly belongs, not merely to the province of the *mirabilia*, but to that also of the *miracula*, in the strictest sense of the word. Comp. 2 Kings v. 7. No wonder that our Lord should emphatically cite this kind of miracle to the disciples of John the Baptist, as a proof of His divine commission, Luke vii. 22. Besides, this cure had, like all our Lord's miracles, a symbolical character. As leprosy, was a type of sin under the Old Testament (see Ps. li. 9; Isa. i. 6, and other places), so was the cleansing of leprosy a type of the forgiveness of sin. This, and the following miracle, exhibit our Lord as the living image of Him who said to Israel, “I am the Lord that healeth thee,” Exod. xv. 26.

2. While the miracle itself is a symbol of the highest blessing of the New Testament, its ratification takes place entirely according to Old Testament forms. The Lord did not come to destroy,

but to fulfil the law and the prophets, Matt. v. 17. The priests, too, were prevented, by the testimony now demanded from them, from afterwards denying that the man had been truly a leper.

3. The pardon bestowed by our Lord on the paralytic, is an unequivocal proof of His divinity. Bengel well says: *cælestem ortum hic sermo sapit*. It is perfectly incomprehensible how any one can find in this bestowal of pardon by Jesus, before His death, an argument against the indispensable necessity and virtue of His atoning sacrifice. Was not then the sacrifice of perfect obedience an eternal fact, considered from the divine point of view; and could not He who was to offer it bestow the highest gift of grace upon a sinner, even before this fact was accomplished, in the fulness of the time?

4. The connection between physical and moral evil is for once prominently brought forward by the Lord. But whoever should hence venture to remark, that He was, in this respect, as much in error as the narrow-minded Jews, would do well first to give full consideration to such passages as Luke xiii. 5, John ix. 3, and others. Is it possible that the Lord should have taken a lower position, in this respect, than the author of the book of Job, and Moses, who at least (Deut. xxviii.) ascribes national punishments to national sins, though by no means inferring that personal punishments are the results of personal transgressions? It were far easier to suppose, that, in this particular case, there existed a special connection between the offence and the sickness, indiscernible, indeed, to the superficial observer, but thoroughly known to the Searcher of hearts.—It may well be asked, in conclusion, Who stands lower,—the Jews, who consider misfortune and punishment as synonymous words; or so many professing Christians, who never see the direct retribution of a sinful deed in anything that befalls them?

HOMILETICAL HINTS.

The cleansing of the leper, a type of the redemption of a sinner.—The sinner and the Saviour contrasted: 1. The sinner with, *a.* an incurable disease, *b.* an awakened faith, *c.* an earnest prayer for deliverance; 2. the Saviour with, *a.* a mighty arm, *b.* a compassionate heart, *c.* a serious injunction.—Wherever Jesus comes, He finds misery; wherever He finds misery, He is ready to save.—Deep misery, great grace, deficient gratitude.—The prayer of faith; how well it sounds, how much it demands, how richly it is rewarded!—The healing of the leper, a revelation of the compassionate love, of the unlimited power, of the adorable wisdom of the Lord.—The

redeemed of the Lord commanded, 1. to show himself, 2. to sacrifice, 3. to be silent when the Lord wishes him not to speak.—The command of silence, which the Lord here and elsewhere enjoins upon the healed, is, 1. seemingly strange, 2. perfectly explicable, 3. extremely important—*a.* to our faith, *b.* to our confession, *c.* to our following of the Lord.—Offer unto God thanksgiving; and pay thy vows unto the Most High: Ps. l. 14.—To obey is better than sacrifice: 1 Sam. xv. 22.—Uncalled-for testimony to Christ: 1. Whence it comes; 2. what it leads to.—Solitary prayer, the best refreshment, consolation, and strength, both to the Lord and His people.—The healing of the paralytic, a proof of the truth of Simon's prophecy, Luke ii. 34.—Christ a rock of hope to some, a stumbling-stone to others.—The great desire to hear the word of God; whence comes it that it was, 1. then so great, 2. now often so small?—The miraculous cures of our Lord, a revelation of divine power.—No act more friendly than that of bringing the sick to Christ.—Access to Jesus never denied.—Jesus the searcher of hearts, 1. with respect to the prayer of faith, 2. with respect to the murmurs of unbelief.—The most joyful announcement to the sinner.—The connection between sin and sickness.—The first accusation of blasphemy against our Lord, during His public ministry: 1. Its cause; 2. its injustice; 3. its consequence.—The two things equally impossible to man, and equally possible to the Son of man.—The power of the Son of man upon earth is, 1. an extensive, 2. a beneficent, 3. a violently opposed, 4. a triumphantly maintained power.—The sad approach to Jesus; the believing waiting for Jesus; the God-glorifying departure from Jesus.—The result of these miracles, a confirmation of the text, Ps. ii. 11, 12: 1. Serve the Lord with fear; 2. rejoice with trembling; 3. kiss the Son;—but blessed are all they that put their trust in Him.—The forgiveness of sin: 1. Its want is painfully felt, 2. it is eagerly sought, 3. graciously granted, 4. unbelievably mistaken, 5. wonderfully sealed, 6. thankfully enjoyed.—Jesus, 1. the searcher of hearts, 2. the healer of the sick, 3. the bestower of eternal life.—*Starcke* (on the first miracle): Temporal good should be requested conditionally; spiritual, for the most part, unconditionally.—It often happens, that we do not doubt the power of God, when we somewhat doubt His will: 2 Chron. xx. 6, 12.—It is easy to the Almighty Saviour to heal with a word.—*Majus*: A faithful servant of Christ must seek neither honour nor fame by his works.—*Quesnel*: Sometimes we must follow the example of Jesus, in preferring solitude

and prayer to the exercise of Christian benevolence. (On the second):—*Quesnel*: The faith, prayers, and love of the pious, are often instrumental in the conversion of a sinner.—We must break through all opposition, both from within and without, to come to Jesus.—*Majus*: The faith of others may be of service to us in some cases, but it is of no avail for the forgiveness of sin.—*Brentius*: God always gives what is best, and most useful, first.—A healthy soul in a healthy body, a great benefit.—*Hedinger*: Party spirit judges of the ways and works of God as the blind do of colours.—The curious must be encountered in love, and with words seasoned with salt, Col. iv. 6.—*Canstein*: The enemies of Christ are often obliged to further His cause, in spite of themselves.

Heubner.—Jesus, pure Himself, cannot be defiled by contact with impurity.—What would a powerless, though willing, Saviour avail us?—The cure of the paralytic: 1. Christ begins it with the soul, 2. defends it against suspicious thoughts, 3. gloriously and victoriously perfects it, on the body of the patient.—The power of Christ to forgive sins: 1. The existence of this power, ver. 2; 2. its certainty, vers. 3-7; 3. its importance, ver. 8.—*Rieger*: Jesus a Saviour, after the heart of the man who has begun to feel affection towards God.—*Steinhofen*: Three conditions of mind with respect to the forgiveness of sins: 1. When it is sought; 2. when it is believed; 3. when it is obtained.—*Ranke*: Happy he who seeks salvation through Christ; for, 1. no man is too mean for His love, 2. no misery too great for His power, 3. the condition of His salvation is too hard for no one.—*Rautenberg*: Pray for one another: 1. How this should be done; 2. what fruit it produces.—*Otto*: The leper. 1. The cry of the patient; he prays, *a.* believingly, *b.* patiently. 2. The gracious acquiescence of the Physician; *a.* He speaks words of comfort and promise, *b.* words of power and command.—*Fuchs*: The paralytic. Subject, the blessings of sickness: It leads, 1. to self-knowledge, 2. to the Physician of souls, 3. to the exercise of the Christian virtues, 4. to the glory of God.—*Brastberger*: The forgiveness of sins, the source of all comfort.—*Ahlfeld*: 1. The sick man, 2. his friends, 3. his Physician.—*Bachmann*: The power of Christ to forgive sins is, 1. a very consoling power, 2. a much misunderstood power, 3. an indisputable power, 4. a power to be openly acknowledged.—*Stier*: On the blessing of the forgiveness of sins. Let us consider, 1. how greatly we all need it, 2. how ready Christ is to bestow it on all, 3. how each may receive this blessing for himself.

2. *The Son of Man the Friend of Publicans.* (VERS. 27–39.)

27 And after these things He went forth, and saw a publican, named Levi, sitting at the receipt of custom : and He said unto him, Follow Me. 28 And he left all, rose up, and followed Him. 29 And Levi made him a great feast in his own house : and there was a great company of publicans, and of others, that sat down with them. 30 But their scribes and Pharisees murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners? 31 And Jesus answering, said unto them, They that are whole need not a physician ; but they that are sick. 32 I came not to call the righteous, but sinners to repentance. 33 And they said unto Him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees ; but Thine eat and drink? 34 And He said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them? 35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 36 And He spake also a parable unto them ; No man putteth a piece of a new garment upon an old : if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. 37 And no man putteth new wine into old bottles ; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. 38 But new wine must be put into new bottles ; and both are preserved. 39 No man also having drunk old wine, straightway desireth new ; for he saith, The old is better.

CRITICAL NOTES.

1. *Named Levi.*—It would be superfluous here to offer detailed proofs of the identity of Levi and Matthew. (See Lange's Introduction to St Matthew's Gospel, sec. 2.) We assume also, that the first Evangelist was originally called Levi, and afterwards received the name of Matthew from the Lord, as Simon did that of Peter. If this fact were well known, by tradition, to those Christians who were the first readers of the second and third Gospels, there was no need for Mark and Luke to remind them that the same person was intended by both names. The new name, *the gift of God*, was certainly a very fitting one from our Lord's mouth, who saw in all His disciples those whom the Father had given Him, and who now beheld, with inward joy, the readiness of Matthew to follow at His command.

2. *Follow Me.*—Nothing in the narrative forbids us to suppose that Matthew might already have been numbered, for a shorter or longer time, among the most attentive of our Lord's hearers. Now, however, he is called to leave all for His sake, and to accompany Him constantly as His Apostle. Comp. ch. v. 11. The repast, which he had already prepared, thus obtains the character of a farewell feast, and also serves as a proof of the cheerful and thank-

ful disposition with which the late publican entered upon his new office.

3. *A great feast in his own house.*—Matthew himself says only, in general terms, ἀνακειμένου αὐτοῦ ἐν τῇ οἰκίᾳ, without alluding to the greatness of the feast, or the honour done to his dwelling. The humility of the new Apostle is shown by his silence on these points.

4. *The scribes and Pharisees.*—Luke does not say that these men were among the guests, as to have been so would, according to their own expressed opinion, be regarded by them as pollution. It seems rather, that access was denied to no one, and thus this repast was, so far, one of a public character. The desire of our Lord's enemies to watch His proceedings, was certainly stronger than their repugnance to entering the dwelling of a publican, with whom they would, from time to time, necessarily come in contact in daily life; while Matthew, on the other hand, would be very unwilling to put any hindrance in their way, and would rather rejoice that they, who were accustomed to despise his condition, should witness the unexpected honour bestowed upon him.

5. *Murmured against His disciples.*—It is worthy of remark, that they do not venture to address their objections directly to our Lord. The overthrow they had lately experienced at the healing of the paralytic, had probably discouraged them from repeating an attack upon Himself. Perhaps, also, they addressed themselves to the disciples, hoping to prevent others from joining, as Matthew had done, a Master who did not hesitate to bring them into such company.

6. *Why do ye eat and drink?*—According to Matthew and Mark, the question was rather put concerning their Master, together with whom they also were eating and drinking with publicans and sinners. See Bengel: ἐσθίετε, plurale, sed Jesu præcipue petebant, v. 31. The Lord answers, not only to shame them, and to justify His own conduct, but also to come to the assistance of His perplexed disciples, who were not yet capable of fitly defending themselves and Him.

7. *They that are whole.*—The sententious form of this answer gives us reason to suppose that it must have been a proverb in daily use; it certainly became such afterwards. The sentence is of a character somewhat ironical, and “the whole,” mentioned here, are no other than the “ninety and nine just persons, who need no repentance,” of ch. xv. 7. It is deserving of remark, that the Lord does not say *a* physician, but *the* physician; and thus indirectly an-

nounces Himself as the special Physician of souls. According to Matt. ix. 13, He also quoted, on this occasion, the prophetic saying, Hosea vi. 6.

8. *To call . . . to repentance.*—The words εἰς μετάνοιαν are, according to the best readings, to be found only in Luke. The absolute καλέσαι of Matthew and Mark, has, however, no other sense. Repentance is the recovery of the soul's health, to the sick here spoken of.

9. *And they said unto Him, Why do the disciples of John, etc.*—According to the more strictly correct accounts of Matthew and Mark, the disciples of John joined with the Pharisees in this objection. Perhaps the Pharisees had solicited the disciples of John to make common cause with them in this matter. The contrast between John in prison, and Jesus at the feast, could not fail to annoy them. They made no secret of their surprise; and the answer they received, perhaps exasperated them, and induced them to bring such a report to their master as hastened the strange message and question he afterwards sent, Luke vii. 19. We must not forget, too, that the Pharisees had not yet shown themselves to be the deadly enemies of the Lord; but were, as yet, only artful spies, concealing their object, perhaps, under the appearance of an interest in His cause. Their rigorous asceticism also offered various points of contact between them and John's disciples. Besides, a temporary union indicates no real alliance between two hostile parties, as may be seen in the union of the Pharisees and Sadducees, towards the end of our Lord's public ministry. The Pharisees would be the more desirous to unite with John's disciples, since it would be a great triumph for them, if they could show any discrepancy of principles between Jesus and the Prophet so highly esteemed by the people; and thus indirectly attack our Lord by their means. Perhaps, too, this feast in Levi's house took place on one of their weekly fasts, Luke xviii. 12.

10. *Καὶ δεήσεις ποιοῦνται.*—Luke alone introduces this particular into their question, a circumstance which can surely furnish no reason for regarding it as unhistorical (De Wette). Fasting and prayers are often mentioned together, as the outward signs of a religious life, see Matt. xvii. 21; while it is certain that John had already instructed his disciples in the performance of the latter duty, Luke xi. 1. Jesus, in His answer, does not allude to this point,—the reason, perhaps, why Matthew and Mark omit it in their report of the question.

11. *Can ye make, etc.*—A plain reference to the last testimony of John the Baptist (John iii. 29). The Bridegroom is the principal person at the Messianic festival; the time of His stay on earth is, while it lasts, a time of rejoicing for His true disciples; this time, however, is fast hastening to a close.

12. *The days will come.*—The Lord hints at a time, in which a far deeper grief awaits His disciples, than that which had now befallen the sorrowing disciples of the Baptist. He would not merely be separated from them, would not merely depart, but be taken away. He says not ἀπελθῆ, but ἀπαρθῆ, from ἀπαίρεσθαι, a word used nowhere else in the New Testament, and which might be not unaptly translated, *to tear away*. The Lord would certainly not have chosen this expression unless He had foreseen that His death would be a violent one; while it is not to be wondered at, that He should, as yet, allude to His approaching departure only in a passing and figurative manner.

13. *And He spake also a parable.*—The propriety of borrowing a parable from the wine and garments, while He was sitting at a repast, is self-evident. Concerning the signification of these parables, see Lange on St Matthew i., p. 345. Both are intended to express the incongruity of attempting to live according to the spirit both of the Old and New Testaments. The idea, that our Lord intended to convey by them the great truth, that the old sinful nature cannot be really improved by external worship, but only by the new birth (Neander), though very ingenious, is contrary to the context, to the aim of the whole speech, and especially to the words with which Luke concludes this address. Both parables, as we have before said, throw light on the incompatibility of the old and the new, of living under the law and under grace; with this difference, however, that, in the first, the new (piece) is represented as something introduced to improve the old; while, in the second, the new (wine) plays the principal part, and is represented as acting by its own power and strength.

14. *No man also, etc.*—This last verse is one of those sayings recorded by Luke alone, and there is no reason to suppose that our Lord uttered it on some entirely different occasion (Kuinoel). Its design plainly is, to point out that the offence taken by John's disciples and the Pharisees was, in a certain sense, comprehensible, and even excusable. Accustomed to their own ideas, as to old wine, they were as incapable of immediately entering into His, as any one who had just partaken of old wine would be of desiring new.

It was not, then, to be wondered at, that they should thus misjudge His disciples. It also contains an indirect justification of the Baptist, in not having dissuaded his disciples from strict fasting and prayers. Had he done this, while still standing in other respects on legal ground, he would have been only putting new cloth upon an old garment. He had acted as rightly in leaving all things in their old condition, as Jesus would have acted wrongly if He had restrained the free spirit of His doctrine, and of His disciples, within the narrow forms of Judaism.

15. *The old is better.*—Many read *χρηστός*, instead of the comparative *χρηστότερος*. It is evident, whichever reading we follow, that it is not an absolute goodness in the old wine that is spoken of, but only its relative goodness, according to the taste of him who drinks it. The old wine is good or better only so long as he is not accustomed to the new, which is in itself far superior.

DOCTRINAL REFLECTIONS.

1. The call of Matthew not only increases the circle of disciples by a new Apostle, but also presents the Saviour to us in a point of view in which Luke has not hitherto represented Him, viz., as the friend of publicans and sinners. Such a representation is entirely in the spirit of the third Gospel, which so eminently sets forth the Pauline doctrine of justification by free grace, in our Lord's own words and deeds. At the same time, this episode is a gospel *in parvo*, and the representation of Jesus, as sitting at table with publicans and sinners, a touching image of the whole purpose of His coming on earth.

2. Scarcely does the Gospel of the grace of God begin to appear, in its own peculiar loveliness, than the opposition of those who take their stand on legal ground is manifested in full force. The kingdom of God cannot come to the poor in spirit without kindling the anger of the rich, who are sent empty away. The Lord permits this opposition to appear, because its manifestation is the surest way to its annihilation.

3. He who here proves Himself to be the Physician of sick souls, also announces Himself as the heavenly Bridegroom,—a point in which the Christology of the fourth Gospel coincides with the synoptical Gospels; comp. John iii. 29 with Matt. ix. 15, xxii. 2. A cheerful light beams through this figure of speech, which is the more strikingly contrasted with the sadness of the words immediately following. The thought of death accompanies our Lord even

to the social meal; and in the now undisguised hatred of His opponents, He sees a token of what must hereafter come to pass. With the exception of the mysterious hints in John ii. 19, and iv. 37, 38, this is the first allusion to the violent death which was so soon to separate Him from His disciples. It is worthy of notice, that, in His predictions of His own death, there is a regular gradation from the undefined to the defined, from the figurative to the literal. We shall, however, have occasion to notice this circumstance more in detail hereafter.

4. Our Lord here gives very important instruction concerning fasting. The Church of Rome, in deducing from these words, that He ordained fasting as an abiding obligation after His death, overlooks the force of the promise, Matt. xxviii. 20. For, was not the Bridegroom taken away, as to the body, that He might return in the Spirit, and abide for ever? Undoubtedly, there is a Christian fasting (Acts xiii. 2; 1 Cor. vii. 5); and Protestant controversy is chargeable with gross onesidedness, in almost assuming that our Lord forbids fasting, or that this kind of self-denial is under no circumstances advisable. There is liberty to fast, as well as to abstain from fasting; and the rule laid down, Rom. xiv. 5, applies in this case also. On the other hand, however, we would by no means venture to infer with certainty, from our Lord's words, that a Christian is called upon to fast in those times of spiritual darkness and conflict, when he can feel very little, if at all, the presence of his Saviour (Olshausen, Neander). Jesus does not say, that His disciples shall fast in the days when *they* are not with the Bridegroom; but in the days when the Bridegroom is not with them: and such an event has never happened since His exaltation. How literally this prediction was fulfilled, in the case of our Lord's first disciples, appears from John xvi. 20.

5. The whole parable of the wine and bottles throws clear light upon the difference between the Old and New Testaments. It shows how conscious the Lord was of infusing into mankind a new life, with which none of the old forms of worship could continue in union for any long duration. So powerful was the new spirit, that it was to burst through, and abolish the now obsolete form; so peculiar, that any mingling with heterogeneous elements would only damage both the old and the new. He could therefore safely leave it to time, to work that which He knew it could not fail to effect; and quietly suffer those who, from habit or affection, were still cleaving to the old, to enjoy their own opinion, that their wine

was better than any other; knowing that, sooner or later, they would attain juster views.

6. The concluding words of this chapter express one of those principles, which our Lord ever kept in view in the training of His first disciples. He never took the old wine from them till they were capable of relishing the new. He began by feeding them with milk, and not with strong meat; comp. 1 Cor. iii. 2. He is here presented to us, on the one hand, as infinitely greater than Moses, and ready to break the yoke of the law; on the other hand, as meeker than Moses, and careful not to quench the smoking flax. The whole passage offers a useful lesson, on one side, to those who would weaken the life-giving power of the Gospel, by the imposition of legal fetters; on the other, to those who would at once lead the weak brother to the highest degrees of faith and liberty, without leaving the leaven time to work gradually. It may perhaps be said, that Rom. xiv. contains the best practical commentary on these words of our Lord. Never were the *suaviter in modo* and *fortiter in re* so harmoniously blended. Compare the developement of this teaching in Lange's *Leben Jesu* ii., p. 679.

HOMILETICAL HINTS.

The call of Matthew, a striking image of the call of the Christian: 1. Grace glorified in Matthew; 2. the path opened to Matthew; 3. the sacrifice required from Matthew; 4. the compensation promised to Matthew; 5. the blessing of which Matthew was the author; 6. the throne ascended by Matthew (Matt. xix. 28).—The difference between Levi and Matthew, a type of the difference between the old and new man;—the old man enslaved, the new man free.—Follow Me! 1. A command to the spiritually dead to arise; 2. a rule of life to the awakened.—Only they who forsake all, are on the road to the highest attainments.—He who would follow Jesus, must not do so with regret.—Jesus sitting in the midst of publicans: 1. There is His place; 2. there is His glory; 3. there His words of peace are heard.—The “why?” of the natural man, opposed to the words and deeds of the Lord: 1. Its partial justice; 2. its actual injustice.—The principal difference between the ascetic disciples of John, and the free disciples of Jesus.—Many who are called disciples of Christ, are yet in reality only the disciples of John.—He who remains a disciple of John, without progressing into the school of Christ, finishes by subjection to the pharisaic spirit.—Jesus, the defender of those disciples who are unjustly ac-

cused for His sake.—The whole need not a physician, but the sick. This is, 1. A universal rule;—*a.* the whole are nothing to the physician; *b.* the physician can do nothing for the whole: 2. A word of warning,—*a.* to the whole, to become sick in their own eyes; *b.* to the sick, to become whole.—*a.* For whom Christ came; *b.* for whom He did not come.—The difference between fasting and prayers, considered on legal and on evangelical grounds.—The fast chosen by God, Isa. lviii.—The alternation of mourning and rejoicing in the life of the disciples of Jesus: 1. The time of mourning follows the time of rejoicing; 2. the time of mourning is transitory; 3. the time of rejoicing becomes lasting.—The conflict between old and new in the spiritual domain: 1. The reason, 2. the condition, 3. the end of this conflict.—The kingdom of God like new, strong wine.—The effort to unite the incongruous in spiritual affairs: This effort is, 1. often made, 2. never succeeds, 3. is always ruinous.—The new spirit aroused by Christ, is, 1. strong enough to break through all old forms, and 2. specially adapted to this end.—The behaviour of the disciples of Christ with respect to the old and new: 1. No scholastic retention of the old; 2. no untimely imposition of the new; but, 3. a gradual transition, whereby the friend of the old is rendered capable of receiving the new.—The spirit of the Lord as far removed from absolute conservatism as from radical liberalism.—New wine must be put into new bottles: 1. it was so in the time of our Lord; 2. it was so again at the time of the Reformation; 3. it will be so always.

Starcke.—God takes His own time and order in the calling of men.—*Nova Bibl. Tub.*: The order of conversion: 1. Jesus looks upon the sinner in love; 2. calls him by His word; 3. faith follows immediately; 4. and love manifests itself in activity.—The Church of God on earth, an hospital and infirmary.—*Bibl. Wurt.*: The old bottles and rags of popish institutions are incompatible with the doctrines of the Gospel; therefore no Christian heart can depend upon them.—*Quesnel*: We should not teach unconverted souls all the good that we know, but feed them with truth as their need and spiritual digestion permit, Ezek. v. 12-14.—Even in Christianity, each age has its appropriate food, 1 John ii. 13, 14.

Luther to Staupitz (on vers. 34, 35).—"I rejoice that I have in my Lord Jesus Christ, a dear Redeemer and faithful High Priest, whom I will praise as long as I live. If any one will not sing and thank Him with me, what is that to me? If it pleases him to howl, he shall howl by himself."

Heubner.—Matthew, when himself enlisted as Christ's soldier, must himself become an enlistee. So must we!—*Syncrētismus* (as the mixture of heterogeneous and opposing theories and institutions was formally called, from the law existing at Crete, of forgetting all private quarrels, on the breaking out of war) cannot last long.—*Lisko*: The folly of half-heartedness in Christianity.—*Zimmermann*: How the old must be overcome by the new, in the heart of the Christian: 1. The old unbelief and delusion, by the new faith; 2. the old death, by the new life; 3. old habits, by the new hunger and thirst.—*Arndt*: All that is old must become new, and then all that is inward external.—How Jesus makes an apostle of a publican: 1. The history (ver. 27), 2. the proof of this call (vers. 28–32).—*Hamann*: Christianity is no mere patchwork, composed of our own understanding, will, and other powers, our wants, and even some fragments of our treasures; and its substance does not consist in certain religious theories and hypotheses; for then, the promise to make all things new (2 Cor. v. 17; Rev. xxi. 5), would not be a baptism of the Holy Ghost, and of fire, with new tongues. Compare the pamphlets of Dr A. Neander, on practical, and especially on critical and historical subjects, third edit., Berlin 1829.

3. *The Son of Man the Lord of the Sabbath.* (CHAP. VI. 1–11.)

1 And it came to pass, on the second Sabbath after the first, that He went through the corn-fields; and His disciples plucked the ears of corn, and did eat, rubbing them in their hands. 2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath-days? 3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him; 4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which it is not lawful to eat, but for the priests alone? 5 And He said unto them, That the Son of man is Lord also of the Sabbath. 6 And it came to pass also on another Sabbath, that He entered into the synagogue and taught: and there was a man whose right hand was withered. 7 And the scribes and Pharisees watched Him, whether He would heal on the Sabbath-day; that they might find an accusation against Him. 8 But He knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth. 9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath-days to do good, or to do evil? to save life, or to destroy it? 10 And looking round about upon them all, He said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. 11 And they were filled with madness; and communed one with another what they might do to Jesus.

CRITICAL NOTES.

1. Δευτεροπρώτῳ.¹—Without stating or criticising the various explanations which have been offered of this word, we shall but briefly endeavour to justify that which we have adopted. It is evident, at the first glance, that this was no ordinary Sabbath, but an extraordinary one; and that it must have occurred in the month Nisan, since the ears of corn would not be ripe before. The Passover happened during the second half of this month. Now, if the miracle of the loaves and fishes took place before the second Passover of our Lord's public ministry (John vi. 4), and this plucking of the ears of corn preceded this miracle (according to all the synoptical Gospels), this second first Sabbath must have been between the feast of Purim (John v. 1) and the Passover. Since, then, the word δευτεροπρώτῳ evidently indicates a *terminus a quo*, it seems to us that no answer to the question, What is this *terminus*? can be more natural than that of Wieseler (Chronol. Syn., pp. 226–234), that it is the first Sabbath after the beginning of the second year of a cycle of seven years. We believe it, then, to have been the *first* Sabbath of the month Nisan, with which the Jewish ecclesiastical year began; and that it is called the second, in relation to the first Sabbath of the preceding year, which was the first after the sabbatical year. That such a division of years was known among the Jews, sufficiently appears from Dan. ix. 24, which only fails to afford strict proof that they were accustomed to name the years according to their order in the series, and the first Sabbath of each year, according to the cyclical number of the year; but this is so simple and natural, that little can be urged against it. Scaliger's view, in which he is followed by Kuinoel and De Wette, that the first Sabbath after the second Passover is here intended, can only be supported by supposing the "feast of the Jews" (John v. 1) to have been the Passover. Bengel's idea, that the first Sabbath before the new moon of Nisan, fourteen days before the Passover, is intended, is apparently supported by his computation, that 1 Sam. xx. 18–42 would be the appointed portion for that day, and that

¹ If our critical conscience would allow us to expunge the enigmatical δευτεροπρώτῳ from the text, we should certainly have escaped, in the most convenient manner, one of the most desperate *cruces interpretum*. Nevertheless, though a considerable number of authorities are in favour of the omission, and the possibility that this is only an old marginal reading, must also be conceded, we cannot avoid the conclusion, that this ἀπαξ λεγόμενον has been only omitted by some, from exegetical perplexity: *ignorantia rei*, as Bengel expresses it.

hence our Lord's answer and reference to 1 Sam. xxi. 6 would be in connection with the lesson for the day. But, as Wieseler well remarks, the present division of Paraschioth and Haphthoreth is of more recent origin. Other views are stated by De Wette and Meyer. For criticism on this passage, see Wolff *in curis*, Winer on the article Sabbath, etc.; on the grammatical meaning of the word *δευτεροπρώτῳ*, Hitzig, Ostern und Pfingsten, p. 19.

2. *He went through the corn-fields.*—Comp. Lange on St Matt. i., p. 432. It is probable that the Lord had found spiritual nourishment in the reading of the Scripture, in the morning worship of the synagogue. His disciples had, however, as yet partaken of so little, if any, temporal refreshment, that they felt the need of immediately satisfying their hunger. A striking proof of the Lord's *πρωχεύειν*, 2 Cor. viii. 9. They used the right given by the law to the necessitous (Deut. xxiii. 25), and really were guilty of no breach of the Sabbath, in a merely Mosaic point of view, since the action could not be called daily work. They were also acting in accordance with the prescription of the more modern Rabbis, not to fast on the Sabbath, but to strengthen themselves by partaking of food and drink. See Maimonides, Sabb., ch. xxv. The narrow-minded Pharisees, however, who were following our Lord, perhaps for the purpose of ascertaining whether He would exceed the usual Sabbath-day's journey, consider this action as work, and consequently as a breach of the Sabbath.

3. *Τινὲς δὲ τῶν Φαρ.*—According to the two first Evangelists, they address themselves to our Lord; according to Luke, they accuse His disciples. Both might have been the case: it was entirely in accordance with the pharisaic spirit, to make our Lord responsible for the deeds of His disciples; while, if several Pharisees were present, some might also have spoken directly to the offenders themselves. In any case, the Lord takes up the cause of His disciples; and the manner in which He does this, testifies to the holy Sabbath-rest of His soul.

4. *What David did; 1 Sam. xxi. 6.*—If we read, Mark ii. 26, that this took place in the time of Abiathar the high priest, we cannot but think that this is an erroneous transcription for Abimelech. The example was an extremely apt one, as showing how, in some cases, necessity knows no law; and one the more striking, since the Rabbis say, "In the temple there is no Sabbath: sacrificing drives away the Sabbath." See Lightfoot.

5. *The Son of man, etc.*—As the Sabbath gives way to the temple-

service, so must both Sabbath and temple-service give way to one still greater (*μείζων* in Matt.), even the Son of man. If the day appointed for rest, and for glorifying God, were made for the rational inhabitants of the earth, much more must the Son of man, the Ideal of humanity, have rule over the Sabbath. The true breakers of the Sabbath were they, who would sacrifice the interests of man to preserve the Sabbath. For the rest, ver. 5 in Luke certainly seems somewhat unconnected (De Wette); but this cannot justify our inserting this saying of our Lord after ver. 10, with Cod. D., and still less our accepting, on this authority alone, the addition: “τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ ἄνθρωπε εἰ μὴ οἶδας, τί ποιεῖς, μακάριος εἶ· εἰ δὲ μὴν οἶδας, ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου.” Considered in itself, this saying is not unworthy of our Lord; but it is not probable that, at this time, any one could have worked on the Sabbath, in the land of Judea, unblamed and with a good conscience; and as little so, that our Lord should have thus unnecessarily exasperated His enemies by a speech so liable to misapprehension. If, however, we do not admit that this narrative was composed *a Marcionita quodam* (Grotius), or invented in accordance with St Paul’s words, Rom. xiv. 22, 23, it is at least likely that it has been preserved by some one who perfectly coincided with the above-quoted view of the Apostle.

6. *On another Sabbath.*—Probably upon the one next following. Luke does not indeed expressly say so; but all the synoptical Evangelists join this miracle immediately with the preceding one, which is the more natural, if we accept the view of Wieseler, that the day after the *δευτεροπρώτῳ* was also a Sabbath; thus interposing not seven days, but one, between these two Sabbaths. This also explains why Matthew and Mark do not even distinctly separate the days, and how the Pharisees could repeat their attack so soon after the repulse they had suffered.

7. *A man.*—According to Hieronymus (on Matt. xii. 10), who derives his information from the Hebrew version of St Matthew, *quod a plerisque vocatur authenticum Matthæi*, he was a builder, who entreated a cure that he might not be obliged to beg. The allegorical fashion in which the above-named Father represents this individual as a type of Judaism, which, in the time of Jesus, had become totally incapable of building up the spiritual temple of God in Israel, will not justify us in doubting the truth of his information, which may rest upon an uncorrupt tradition.

8. *Παρετηροῦντο.*—The snare was not laid without cunning.

The cure of a sick man, by one who was accustomed to extend His help to the suffering, might with more seeming justice form the matter of an accusation of Sabbath-breaking than the plucking of a few ears of corn, which was really no work at all. There was a controversy between the schools of Hillel and Sammai, whether the relief of the sick might, or might not, be undertaken on the Sabbath-day. See Schottgenius, *Horæ Hebr.* i., p. 123.

9. *I will ask you.*—To feel the crushing nature of this question, it is necessary to enter into the spirit of these exasperated enemies of our Lord. We shall then understand the contrast it exposes. It exposes the contrast, comprehensible to them alone, between the benevolent purpose of our Lord, and the murderous designs of His opponents. He says in other words, "Who really breaks the Sabbath;—I, who am preparing for a work of healing; or you, who are secretly fostering plans to destroy Me, an innocent man?" His aim is, not merely to inculcate that he who does *not* do good does harm, but also to show them that they cannot conceal their real intentions from Him. This whole speech of our Lord, united with His penetrating look, Mark iii. 5, is a practical commentary on Eph. iv. 26. The information given by Matthew alone (ch. xii. 14), seems more properly introduced by Luke, on another and subsequent occasion. See ch. xiii. 10, and xiv. 5.

10. *'Avoías.*—Anger made them mad; compare 2 Thess. ii. 9, and the proofs from classic literature by Meyer. The Æolic Optative strikingly expresses the uncertainty and irresolution of their plans. See Winer's Grammar, 6th ed., p. 275, "What they might do to Jesus," *quid forte faciendum videretur* (weighing various probabilities in a doubtful frame of mind).

DOCTRINAL REFLECTIONS.

1. The first miracles wrought by our Lord on the Sabbath, naturally lead us to inquire into the relation in which He placed Himself to the law of the Old Covenant. On one hand, it must be granted, that He considered Himself bound by the Mosaic law, and that He showed Himself, from His first visit to the temple to His last celebration of the Passover, determined, in this respect also, to fulfil all righteousness. The principle which He enunciated in the Sermon on the Mount, Matt. v. 17, He continued to act upon throughout His life, and quietly left it to time to develop the new spirit which he had awakened, till it should have destroyed the old forms. But as He did not release either Himself, or His disciples,

from obedience to the commandments of God, so neither would He suffer them to be weakened by the traditions of men. And this was what was actually done by the Pharisees and others, who explained and extended the Sabbath commandment in such a manner as to make it appear that man was made for the Sabbath. The thirty-nine different kinds of actions which they forbade on the Sabbath-day were the inventions of littleness of mind; they were unforbidden by the letter of the commandment, while their prohibition was often at variance with its spirit. The Lord was upholding the spirit of the law, at the very time when He was guilty, according to their views, of a formal breach of the Sabbath.

2. As Lord of the Sabbath, Jesus teaches, on one hand, the obligation, on the other, the liberty of His disciples, with respect to the solemn day of rest. By visibly distinguishing the Sabbath from other days, and frequenting the synagogue on this day, He plainly shows us the perpetual obligation of His disciples to dedicate to God a weekly day of rest. But, on the other hand, He walks through the corn, performs works of love, and powerfully defends the proverb, *Necessity knows no law*. A merely mechanical, Judaistic keeping of the Sabbath, is as little sanctioned by His example, as a presumptuous contempt of it. The Christian, anointed with the Holy Ghost, is, as well as his Master, a lord of the Sabbath; and where the Spirit of the Lord is, there is liberty; but there is also order, obedience, the seeking of God's glory, and the fear of offending the weak brother.

3. Our Lord, in appealing to Scripture, and asking, "Have ye not read?" is not accommodating Himself to Jewish prejudices, but acting upon His principle of remaining faithful in all things to this rule of judgment. The Son of David was mirrored in the history of His illustrious ancestor. But while He is, with loving care, defending the interests of His disciples, He, at the same time, exhibits the most sublime self-consciousness; He feels that there dwells in Himself more of the Father's glory than in the temple. And if He does not here give it to be understood, that He will exercise His own exalted dignity in showing His freedom from temple-service and Sabbath law, yet He really acts upon the words recorded by the fourth Evangelist (John v. 17), "*My Father worketh hitherto, and I work.*"

4. The exalted character of our Lord is shown also in these Sabbath miracles. When a prophet was despised by Jeroboam, the hand of the presumptuous king was withered (1 Kings xiii. 4):

Jesus heals the withered hand, and does not dry up the arms sacrilegiously raised against Him. His miracles were not punishments, but benefits; and even when His enemies were plotting to destroy the kingdom of God, the desire of the King was to preserve life.

HOMILETICAL HINTS.

Both narratives considered generally:—The Son of man, the Lord of the Sabbath, who in this character, 1. rules with unbounded power, 2. serves in love.

Each severally:—Reverential enjoyment of nature on the Sabbath, 1. tasted, 2. embittered, 3. defended.—Sabbath harmonies destroyed by the discord of sin.—The most innocent actions of the Lord's disciples watched with unfriendly eyes by His enemies.—Scripture, the authority in every religious controversy.—David a type of evangelical liberty, in the midst of legal bondage.—The Lord, with relation to two views of the Sabbath, that of liberty, and that of bondage.—Better is a dry morsel and quietness therewith, etc., Prov. xvii. 1.—The Son of man, the true Son of David, and the true Lord of David.—How the Sabbath may be broken without working.—No corruption in the Israelitish worship keeps Jesus from visiting the synagogue.—The enmity of the Pharisees increased by every discomfiture.—An afflicted man in the Lord's house: 1. What he seeks; 2. how much more he finds.—The healing of the sick man promoted, 1. by the wickedness of the enemies, 2. by the compassion of the Lord, 3. by his own faith.—Jesus conquering His enemies, 1. by the demand of justice, 2. by the power of love.—It is lawful to do good on the Sabbath.—Holy indignation and compassionate love united in a look of our Lord.—The greater the love of Jesus, the deeper the hatred of His enemies.—The madness of His enemies: 1. They think that they can ruin Jesus; 2. they do not see how they condemn themselves.—No faith is required which is not rewarded.—The synagogue, the scene of our Lord's glory: 1. His unprejudiced judgment; 2. His heavenly knowledge of hearts; 3. His merciful compassion; 4. His delivering power; 5. His long-suffering.

Both together:—Two Sabbath works in our Lord's life, the diversity and agreement between the two: 1. Diversity of operation, but unity of purpose; 2. diversity of enjoyment, but unity of consecration; 3. diversity of conflict, but unity of triumph.—The Christian solemnization of the Sabbath: *a.* Negatively;—1. no absolute equality of all days; 2. no idle inactivity. *b.* Positively;—

the worship of God in the house of prayer, and in the temple of nature; 2. works of love for others.—The Sabbath rest of the Lord, similar to that of the Father: *a.* an active, *b.* a holy, *c.* a happy Sabbath rest.—The Sabbath, a day on which the Lord, 1. refreshes His friends, 2. conquers His enemies, 3. relieves the afflicted, and by all these means, 4. promotes the coming of the kingdom of God.

Starcke.—Necessity and love know no law.—*Majus*: It is a shame to those who would be teachers of the Scripture, not to know what is written in the Scripture.—*Quesnel*: The use of sacred things, if it be done from love, cannot desecrate them, because the love of God consecrates all things.—*Nova Bibl. Tub.*: They must be evil-minded, who find in acts of beneficence a motive for persecution, and in well-doing a temptation to evil.—*Canstein*: The care of the enemies of Christ to hinder His kingdom, shames the negligence of the children of God.—*Osiander*: Popish miracles are done in a corner, and are only deceitful: Jesus did His miracles publicly, and in the sight of the world.—We must not heed the abuse of the ungodly, when we are doing the duties of our calling.—When truth shines most brightly, the obdurate are not improved by it, but are only exasperated and irritated, 2 Tim. iii. 13.—Even miracles cannot avail to convince the despisers of truth.—*Heubner*: The anxious care of the Jews for the Sabbath, a reproach to Christians.—Zeal for religion, without love, is an abomination.—*Calvin*: "*Monemur etiam, cavendum esse, ne cærimoniis tribuendo plus quam par est, quæ longe pluris sunt coram Deo, et quæ præcipua legis Christus alibi vocat (Matt. xxiii. 23) effluere sinamus.*"

4. *The Son of Man the Lawgiver in the Kingdom of God.* (CHAP. VI. 12-49.)

(a.) *The Choice of Apostles* (VERS. 12-16). (Parallel passages: Matt. x. 2-4; Mark iii. 13-19.)

12 And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God. 13 And when it was day, He called unto Him His disciples: and of them He chose twelve, whom also He named apostles; 14 Simon (whom He also named Peter), and Andrew his brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes, 16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

CRITICAL NOTES.

1. *In those days*.—By referring to the Gospels of Matthew and Mark, it appears that the choosing of the Apostles took place at a

time when the fame of Jesus was at its height in Galilee. The cure of the man with the withered hand had followed a series of miracles (Matt. xii. 15-21; Mark iii. 17, etc.). Even from Tyre and Sidon multitudes came unto Him, and the entreaties of the sick were mingled with the cries of unclean spirits. It was not without difficulty that He escaped the crowd, withdrew to the lonely mountain, and enjoyed, in communion with His Father, that rest which earth could not give Him.

2. *In prayer to God.*—It is highly important to note, that the choice of the Apostles was preceded by a night of prayer, and may therefore be regarded as the fruit of the direct intercourse of the Son with the Father. We perceive an echo of this prayer in the manner in which Jesus speaks of those whom the Father had given Him, John xvii. 6-19.

3. *His disciples, etc.*—From the definite account of Luke, we conclude, that Jesus summoned a great number of His disciples, and then chose from among them His twelve Apostles. We must, however, distinguish, on the one hand, between this choice, and the subsequent sending forth of the Apostles, narrated by Matt. ch. x. 1-5, when He gives their names; and on the other, between this event, and the relations previously existing between the Lord and some of the persons here mentioned. At first they were His friends; then His disciples in a wider sense; afterwards they were called, as Apostles, to leave all and follow Him, Luke v. 10, 11, 27, 28; but now they were joined together in one united band. As Apostles, too, there were gradations in the intimacy of their intercourse with Christ. At first He calls them servants (Matt. x. 24), afterwards friends and children (John xiii. 33, xv. 15), and at last brothers (John xx. 17).

4. *Whom also He named Apostles.*—The select company of twelve was not, then, gradually formed from a more extensive circle of His followers, after the ascension of Jesus (Schleiermacher on Luke, pp. 83-89; Weisse, *Leben Jesu* i., p. 392), but was ordained by the Lord Himself. It is only by accepting this fact that we recognise the character of the Sermon on the Mount as a consecration discourse, and the connection between this act of our Lord and His preceding night of prayer. Though St John does not formally relate the choosing of the Apostles, yet it is evident from John vi. 70, xv. 16, that he by no means contradicts it. It is true, that in other parts of the N. T. the term Apostle is not exclusively restricted to the twelve (Gal. i. 19; Acts xiv. 14; Heb. iii. 1); but

the Lord Himself, as far as we know, never used it to designate any but those whom He had called to the apostolate.

5. The enumeration of the twelve Apostles by Luke nearly coincides with that of Matthew: see Lange on Matt., p. 367, who has also made all necessary remarks on their several names. We shall therefore confine ourselves to noticing the wisdom of the Lord, in the manner in which they are coupled.

a. Peter and Andrew.—In every list of the Apostles the first name is that of Peter, the man full of fire and energy; the mouth-piece of the apostolic band, as John was its heart; distinguished for ardour of mind and readiness for conflict, as John was for tenderness of spirit and patience in suffering. His brother Andrew is named with him, of whose individuality less is known, but who first brought him to Jesus, and who is once mentioned as the fourth among those to whom the Lord spoke more confidentially, together with the three usually selected on these highly favoured occasions.

b. John, and James his brother, sons of Zebedee, and first cousins of the Lord; the first prophet and the first martyr among the twelve. The question, why they received the names of Boanerges, is best answered by Theophylact, who says that this name distinguished them, *ὡς μεγαλοκήρυκας καὶ θεολογικωτάτους*. The notion, that this name was bestowed as a reproof of their fiery zeal, Luke ix. 51, etc. (Gurlitt), is met by Lange, in the *Stud. und Kritik*. 1839, i., comp. *Leben Jesu* ii., p. 696.

c. Philip and Nathanael, the son of Tolmai (Bartholomæus).—Two friends (John i. 45, etc.), one of Bethsaida, the other of Cana of Galilee. Nathanael was noted for his sincerity, Philip for the candour with which he ventured to bring every difficulty to the Lord: John vi. 7, xii. 22, xiv. 9. Two men possessed of the same prejudices, but also animated with the same love of truth, are here associated as Apostles.

d. Matthew and Thomas.—The name of Matthew stands first in this fourth pair both in Mark and Luke, while in his own Gospel he gives himself the second place, perhaps in the same spirit of humility with which he adds the word *ὁ τελώνης* to his name. While Thomas seems to have been of a dull and melancholy temperament, Matthew, on the contrary, seems, by the account of his call, Luke v. 27-38, to have been capable of disregarding great difficulties; and while one was inclined to solitary meditation, the other seems to have been accustomed, by his previous avocation,

to intercourse with his fellow-men. Thus would one supply the deficiencies of the other.

e. James the son of Alphæus or Cleophas, and *Lebbæus* whose surname was Thaddæus.—The former, certainly not one and the same with the brother of the Lord, John vii. 5; the latter, according to both his names, $\alpha\lambda\epsilon\gamma\sigma\alpha\varsigma$ *cor*, $\mu\alpha\mu\mu\alpha$ *mamma*, a courageous man. It is unnecessary to suppose that we have here two different persons; and still less can we agree with von Ammon, that some of the Apostles, not answering to the Lord's expectations, were replaced by others during His life. The question, however, remains, What was the proper name of him who owned this double surname? And Luke, by the words, $\kappa\alpha\iota\ \iota\omicron\upsilon\delta\alpha\nu\ \iota\alpha\kappa\acute{\omega}\beta\omicron\upsilon$, seems to give us a clue to the answer, if we understand by them, not the brother, but the son of some James, of whom nothing further is known to us. We learn from John xiv. 22, that there was another Judas among the twelve besides Judas Iscariot; and this identity of names may have been the reason why he was generally designated by one of his surnames. In this case, Jerome rightly calls him the three-named Apostle.

f. Judas Iscariot and Simon Zelotes or Kananites.—Both names signify in Greek, the zealous one. The germ of the Zealotism, which was first fully developed in the last Jewish war, already existed in our Saviour's time; and perhaps Simon might have made use of the rites of the Zealots, and enrolled himself among the followers of Judas Gaulonites, before he became an Apostle. It is probable that our Lord associated this courageous, energetic man with Judas Iscariot, for the sake of the moral ascendancy which such a one might exercise upon his character, or because Judas could more easily unite with a companion who had formerly striven for political and externally theocratic ends. It is, besides, worthy of notice, that Luke does not couple Judas Iscariot with Simon Zelotes, but with Jude the son of James. We need not on this account conclude, that the tradition concerning the combination of the Apostles had already become uncertain. It is highly probable that the Lord, who, from the first, thoroughly understood the character of Judas, did not always associate him with the same companion. Such changes would ward off from others the danger of being infected with his faults; while the improvement of his character might thus be promoted, not by one, but by various influences.

The whole subject of the choice of the Apostles is well treated

by Lange in his miscellaneous writings, Pt. 4, p. 158, and by the authors cited by Hase in his *Leben Jesu in loco*. Isolated names of apostles, in the Gemara, Nazar, Nabi, and Bohi, are of later and fabulous origin, and no evidence against the truth of the Gospel enumeration of them. Concerning the probable fate and deeds of the twelve, which tradition very soon embellished, see Winer *in voce*.

DOCTRINAL REFLECTIONS.

1. The calling and training of His Apostles was a most important part of the work which the Father committed to the Son. On reflection, it does not seem surprising that the Lord should more strictly define His declaration (John xvii. 4, 6), τὸ ἔργον ἐτελείωσα, κ.τ.λ., by the almost immediately following words: ἐφάνέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι, κ.τ.λ. The ἔργον of His public life was, as it were, concentrated in the training and instruction of His chosen witnesses. He was only to lay the first stone of the temple of God; it was therefore the more necessary, that He should provide skilful builders to carry on the work. For this purpose, He assembled, even during His life, a small community, of which He was at first visibly, and afterwards invisibly, the spiritual Head. For this purpose, too, He began, immediately after His baptism, to prepare for the calling of His Apostles. It was to their training that He devoted the greater part of His time and strength; and even when He was working among the people, He was, at the same time, mindful of their special necessities. His death also contributed to their spiritual education, by giving a death-blow to their carnal expectations; and even after His resurrection, He continued for forty days His personal efforts for their improvement; till they were at length fully prepared, and capable of receiving the promised gift of the Holy Ghost.

2. The choice of His Apostles is one of the most distinguished proofs of our Lord's adorable wisdom. He chooses, 1. *simple*, but previously *prepared* men. The instruction of the Baptist, the toilsome life of the fisherman, or the busy office of the publican, had been, to some among them, a more suitable preparation for this office than a learned education by Hillel or Schammai could have furnished.—2. *Few* men, but those of very *different* kinds. He works intensively, before He works extensively, in the newly founded kingdom. He chooses rather to train a few perfectly, than many partially. He therefore educates them with, and by means of, each other, and shows how exactly His Gospel is adapted to every degree

of human development, and every individual need.—3. *A few remarkable*, among a greater number of *less remarkable* men, whom He together forms into a small community. As far as we can see, the beautiful figurative language employed by the Apostle, 1 Cor. xii. 14–27, is perfectly applicable to the organization of the apostolic band. If all had been as remarkable as a Peter, a John, or afterwards a Paul, unity would have been lost in variety, and the one light broken into too many colours.

3. The pre-eminence which He gives to three of the Apostles, is not opposed to this wisdom. This pre-eminence was certainly unmistakeable (Mark iii. 37, ix. 2; Matt. xxvi. 37); but it was at the same time *relative, natural, and advantageous*. *Relative*, for it by no means excluded sharp reproofs of personal failings, and strict attention to the requirements of the rest, Matt. xvi. 23; Luke ix. 54, 55. It is not Peter and the sons of Zebedee, but Andrew and Philip, who acquaint our Lord with the desire of the Greeks, John xii. 22. We find the former of these sitting with the three upon the Mount of Olives (Mark xiii. 3), while it is with the latter that Jesus takes counsel how He shall feed the multitude (John vi. 5).—*Natural*, on account of their individuality, and the necessity that the Son of man should have personal preferences. We could scarcely have understood or loved a Christ who, among twelve intimates, had not one bosom friend.—*Advantageous*, in the training not only of the chosen three for their special work, but also of the other nine, who would learn thereby, that the call vouchsafed by the Lord, as well as the pre-eminence He bestowed, was of free grace alone.

4. Nor is there any greater difficulty in the priority of Peter, which, if held in a manner consistent with sound doctrine, there is no need to deny. Only a onesided ultra-Protestantism can maintain that the Lord never bestowed the least pre-eminence upon Peter. It certainly cannot be by accident that we find his name at the head of every list of the Apostles; while it can scarcely be denied that the saying of our Lord, Matt. xvi. 18, concerns his person, as well as his confession of faith. On the other hand, however, it appears, 1. that the Lord rebukes and humbles this highly favoured disciple in the most stringent manner; 2. that his prerogatives are conceded to all the Apostles (Matt. xviii. 18; John xx. 22); 3. that the other Apostles and the early Church never recognised his primacy in a Romish sense (Acts xi. 2, ch. xv.; Gal. ii. 11); 4. that he himself lays claim to no such primacy (1 Pet.

v. 1-4); 5. that the most ancient of the Fathers never attributed it to him. See J. Ellendorf on the primacy of the Popes of Rome.

5. With regard to the choice of Judas, we must, on the one hand, avoid the view of the Docetæ, that, from the very first interview, Christ thoroughly saw through the future traitor, and specially chose him *ad hoc*; and on the other, that of the Ebionites, that He was mistaken, as an ordinary man might be, and found a devil where He expected an angel. According to the first notion, we can but pity Judas as the victim of an irresistible fate; while the latter places the wisdom of the Lord, though not His love, in a very unfavourable light. The only just aspect in which the choice of Judas can be regarded, is as a very high venture of love, discerning in him the germ of many excellencies, doing the utmost to win him, but soon discovering that the evil is far stronger in him than the good, John vi. 69; then emphatically warning him, Matt. vi. 19-21; Mark vii. 21-23; Luke xii. 16-20; repeatedly leaving him at liberty to depart, John vi. 67, and xiii. 27; bearing patiently with him, John xiii. 11; and at length dismissing him with dignity, and calmly looking back upon the son of perdition, as feeling not the slightest reason for self-reproach on his account, John xvii. 12. Thus both in life and death Judas keeps his rank as a witness of the Lord; and the ridicule of unbelief on this point, from Celsus (see Origen *contra Celsum* ii., p. 11) to Strauss and more modern sceptics, falls back upon the head of its own prophets. Compare the important opinion of Lavater on Judas, quoted by Niemeyer, *Charakteristik der Bibeli*, pp. 83-86. Remarks on the choice of the Apostles may also be seen in *Krummacher's Geist und Form der evang. Geschichte*, p. 57, and elsewhere.

6. The results completely justified our Lord's wisdom in the choice of His Apostles. The kingdom of heaven, founded upon earth by instruments so frail and weak, stands before us as a work of God Himself, in the strictest sense of the word. A comparison of what the twelve were at first, with what they afterwards became, will afford us a convincing proof of the power of God's grace, and, at the same time, an evidence that the Holy Ghost works, not by destroying, but by purifying and elevating, the individual character.

7. "They were first disciples, then Apostles; they were not at once sent forth as preachers, nor at once to all the world. Christ was no fanatic, calling His Apostles to the office of preachers without instruction, and, as it were, with unwashed hands. He employed a long period in teaching them, and in carefully training them for

their future calling. And yet a special miracle of the Holy Ghost was to be shown upon the Apostles! How much more then does it become us to insist that the ministers of the word should study with persevering industry, and holy desire of knowledge, in order to become capable of instructing others!"—*Chemnitz*.

HOILETICAL HINTS.

The Lord needs witnesses of His appearing; He chooses and trains them.—The choice of the Apostles, a type of the election of grace.—The choice of the Apostles preceded by solicitude, executed with wisdom, justified by the results.—Important undertakings must be prepared for with prayer.—Diversity and unity among those first called to be witnesses to the Lord.—The grace of God, how low it descends to seek its chosen ones, how highly it exalts them!—"Diversities of gifts, but the same Spirit," 1 Cor. xii. 4-6.—"Ye have not chosen Me, but I have chosen you," John xv. 16.—We must first be disciples, to be able to give testimony as apostles.—The apostolate and the modern office of preaching: 1. Pre-eminence, 2. equality.—The preacher of the Gospel no less called than the Apostles to be its witness.—The word of the Lord, "Ye also shall bear witness" (John xv. 27), addressed to every preacher of the Gospel.—It 1. defines the extent, 2. confirms the dignity, 3. points out the conflict, 4. assures the power, and, 5. predicts the blessing, of his office.

Storke.—We should prefer the interests of the kingdom of God to earthly peace and comfort.—*Cramer*: Teachers and preachers should not take this office upon themselves, but wait till they are sent by Christ, the Lord of the harvest.—*Bibl. Wurt.*: We must not form such an idea of the Church of Christ upon earth, as to believe it entirely without hypocrites and ungodly men.—*Arndt*: The names of the twelve Apostles: 1. Their choice; 2. we must not, *a.* over-estimate their importance, *b.* still less fail to recognise their unparalleled pre-eminence. "Their pre-eminence in the Church has been so recognised in all ages, that just as no one has, since our Lord's days, borne the name of Jesus, so no teacher, however important, no martyr or reformer, has ever ventured to appropriate the name of apostle. Ambitious fanatics alone have, from time to time (as the fanatics of Wirtemberg in 1521), chosen twelve apostles and seventy disciples from their followers; but all such sects have long fallen under the condemnation of history," etc. (and the Irvingites?).—*Borger*: The apostolic catalogue. I. Considered

historically : 1. What was the work of the Apostles ? 2. Who were the men whom the Lord chose for this work ? 3. Why did He choose exactly such men ? II. Apologetically : 1. These Apostles the best witnesses of the Lord ; 2. proofs of the divine origin of the Gospel ; 3. even the traitor a witness to the truth.—*Van Oosterzee* : The apostolic catalogue, I. A source of information : This catalogue fills, 1. a brilliant section in the history of humanity, 2. a sublime section in the history of Jesus, 3. a remarkable section in the history of God's government. II. A support for faith : It testifies, 1. to the truth, 2. to the sublimity, 3. to the divine origin, 4. to the imperishableness, of the Gospel. III. A rule of action : It presents us with an image of, 1. the condition, 2. the destiny, 3. the privileges, of the Christian Church even in our own days.

(b.) *The Sermon on the Mount* (VERS. 17-49).

(Parallel, Matt. v.-vii.)

17 And He came down with them, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases ; 18 And they that were vexed with unclean spirits : and they were healed. 19 And the whole multitude sought to touch Him : for there went virtue out of Him, and healed them all. 20 And He lifted up His eyes on His disciples, and said, Blessed be ye poor : for yours is the kingdom of God. 21 Blessed are ye that hunger now : for ye shall be filled. Blessed are ye that weep now : for ye shall laugh. 22 Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice ye in that day, and leap for joy ; for, behold, your reward is great in heaven : for in the like manner did their fathers unto the prophets. 24 But woe unto you that are rich ! for ye have received your consolation. 25 Woe unto you that are full ! for ye shall hunger. Woe unto you that laugh now ! for ye shall mourn and weep. 26 Woe unto you when all men shall speak well of you ! for so did their fathers to the false prophets. 27 But I say unto you which hear, Love your enemies, do good to them which hate you, 28 Bless them that curse you, and pray for them which despitefully use you. 29 And unto him that smiteth thee on the one cheek, offer also the other ; and him that taketh away thy cloak, forbid not to take thy coat also. 30 Give to every man that asketh of thee ; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 For if ye love them which love you, what thank have ye ? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye ? for sinners also do even the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye ? for sinners also lend to sinners, to receive as much again. 35 But love ye your enemies, and do good, and lend, hoping for nothing again ; and your reward shall be great, and ye shall be the children of the Highest :

for He is kind unto the unthankful and to the evil. 36 Be ye therefore merciful, as your Father also is merciful. 37 Judge not, and ye shall not be judged : condemn not, and ye shall not be condemned : forgive, and ye shall be forgiven : 38 Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. 39 And He spake a parable unto them, Can the blind lead the blind ? shall they not both fall into the ditch ? 40 The disciple is not above his master : but every one that is perfect shall be as his master. 41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye ? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye ? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. 43 For a good tree bringeth not forth corrupt fruit ; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by his own fruit : for of thorns men do not gather figs, nor of a bramble-bush gather they grapes. 45 A good man, out of the good treasure of his heart, bringeth forth that which is good ; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil : for of the abundance of the heart his mouth speaketh. 46 And why call ye Me, Lord, Lord, and do not the things which I say ? 47 Whosoever cometh to Me, and heareth My sayings, and doeth them, I will show you to whom he is like : 48 He is like a man which built an house, and digged deep, and laid the foundation on a rock : and when the flood arose, the stream beat vehemently upon that house, and could not shake it ; for it was founded upon a rock. 49 But he that heareth, and doeth not, is like a man that, without a foundation, built an house upon the earth ; against which the stream did beat vehemently, and immediately it fell ; and the ruin of that house was great.

GENERAL REMARKS.

1. The views of interpreters have always differed concerning the question, whether the Sermon on the Mount were twice delivered by our Lord, or whether, in Matt. v.-vii. and Luke vi., different accounts are given of the same occurrence. We feel most inclined to agree with those expositors who recognise the identity of the sermons in Matthew and Luke. Their commencement, contents, order, and conclusion, remarkably coincide. Both are followed by the healing of the centurion's servant at Capernaum ; and though one is said to have been delivered on a mountain, the other on a *τόπος πεδινός*, yet this discrepancy can be reconciled. If Jesus is represented as sitting by Matthew (ch. v. 1), and as standing by Luke (ch. vi. 17), the latter action may be regarded as taking place some moments before the former, during which the sick were still coming to Him for healing, and the people were seating themselves to hear Him. The Jewish teachers were accustomed to

deliver their instructions seated; so that, even without Matthew's account, we should be obliged to complete that of St Luke by concluding, that Jesus, at first standing, afterwards sat down to deliver this discourse. It is undeniable that the Lord may, on various occasions, have repeated many of the proverb-like sentences of this sermon; but that He should, at two different periods of His life, have made use of the same commencement and conclusion of a discourse, seems to us, for internal reasons, highly improbable. Such a supposition is indeed conceivable, by accepting the view of Lange, that the sermon in Matthew was immediately followed by that in Luke, and that the first was esoteric in form, delivered on the top of a mountain, and addressed to the disciples, the latter exoteric, and delivered in a less elevated place, on the same day, and addressed to the people. (See his *Leben Jesu* ii., pp. 568–570.) Nevertheless, even in this view, it is conceded that “the two discourses, as far as their fundamental ideas and real subject-matter are concerned, are identical, differing only in form and adaptation.”

2. To the inquiries, when, where, before what audience, and for what purpose, this discourse was delivered, we believe Luke furnishes the most accurate answers. The idea, that it was delivered before the call of Matthew, is utterly unfounded; on the contrary, it was, as far as we know, the first continuous discourse which Matthew heard after his own call and the selection of the twelve Apostles. A reason this for his introducing it so early in his Gospel; though it is quite as evident, that he is here observing no strict chronological order, as in his statement ch. iv. 23–25 which plainly belongs not to the commencement, but to the middle of our Lord's public ministry. Even the open opposition to Pharisaism, and the frequent declaration of the Messianic dignity of the Lord, seem to point to a latter period. Concerning the place, see Lange on Matthew, p. 189; Josephus, *de Bell. Jud.* iii. 10, 8. —Among the hearers, we have to distinguish between the smaller circle of *μαθηταί*, including the lately called Apostles, and the wider one of the people who were listening with them, and who left the mountain in holy astonishment (Matt. vii. 28; Luke vii. 1). It is easy to discern, from the contents of each sentence, to which part of this numerous audience it was chiefly addressed. And with respect to the purpose of the whole, “Jesus, having now gradually gained so great a concourse of followers, and excited so much attention, and having by parables wrought upon the expectations of His hearers, would certainly feel constrained, at length, openly

to declare His will. Hitherto, all His agency had taken the form of means, the end had not yet appeared. He had healed the sick, raised the dead, spoken in enigmatical and figurative terms of a βασιλεία τοῦ Θεοῦ, which He had come to set up. The people had listened; and all had, with views more or less distinct, surrendered themselves to the hope, that Jesus was the promised Messiah. They followed Him; they were willing to take part in His kingdom: could He then be any longer silent? Must He not give to this confused and vacillating mass the assurance, such and such is the constitution of My kingdom, this is its form, these are the right views to entertain of it, these are My requirements?" (Ebrard.)

3. We must award the praise of the greater accuracy, in reporting the Sermon on the Mount, not (with Schneckenburger, Olshausen, B. Bauer, and others), to Luke, but to Matthew. We believe that the more systematic arrangement of subjects does not originate with him, but with his Master. The idea, that both Matthew and Luke here communicate only "the substance of all the teaching, and the subject-matter of all the sermons which He delivered, during the whole course of His public ministry," is too arbitrary to be critically discussed. It is founded only on the "declarations which the pious Catharine Emmerich of Dulmen has given out in her visions;" an authority which Protestants will scarcely accept.

4. The question, why Luke has reported the Sermon on the Mount so much less completely and formally than Matthew, may be variously answered.—Perhaps the written documents, which Luke consulted, contained only this short extract (Ebrard); or perhaps oral tradition had preserved these instructions of our Lord in more than one form (Meyer and others). But in no case must we overlook the fact, that Luke's aim is rather accuracy than completeness; and that he may have passed over much,—*e.g.*, the reproofs of Pharisaism (Matt. v. 20–48),—which he considered unnecessary, or even incomprehensible to Theophilus. Some constituent parts of the Sermon on the Mount he communicates to us in a different connection, which fact makes it very probable that Jesus delivered them on various occasions; while, on the contrary, he inserts in his shorter report certain isolated sentences of our Lord, which Matthew perhaps gives in their more correct association (Stier even, in remarking on Luke vi. 45, compared with Matt. xiii. 52, owns "that Luke is mistaken," Words of the Lord Jesus, i. p. 340 (Clark's Translation)). The notion, that Luke's report of the Sermon on the Mount,

bears throughout the characteristics of Ebionite doctrine, is entirely without foundation. See Critical Notes.

5. The peculiar characteristics of the Sermon on the Mount are plainly discernible in Luke's account also. 1. Independently considered, its contents, as well as its form, are incomparably beautiful. It is perhaps possible to find parallels to certain isolated sentences in rabbinical, and even in heathen authors; but, as a whole, it is inimitable; and the spirit, which runs through its various parts and unites them, is utterly unattainable. 2. In its historical connection, without being, strictly speaking, an inauguration sermon for the twelve Apostles, it was yet eminently calculated for the exigencies of the moment. It was to draw the attention of a larger number than hitherto to His person and work, and would produce so much the greater impression, by its great divergence from the teaching of the scribes and Pharisees. 3. Finally, if we consider it as well in its relation to the Old Testament as to the chief contents of the Gospel, it is evident how the requirements here insisted on are at the same time the expression of that eternal spirit of the Mosaic law, from which even the Lord Himself could not release. Even in the beatitudes, the chief difference between the law and the Gospel is unmistakeably discernible. The doctrines of faith and grace, indeed, are not here announced in so many words; and so far is the saying of Hase true, that "the Sermon on the Mount is not so much Christianity in its completeness, as Christianity on one side." But, on the other hand, it must be observed, that silence concerning doctrines, which the people were as yet in no condition to hear, is by no means contradiction; that the doctrine of sin, and its misery, is here plainly laid down; that even in Luke's version hints are not wanting concerning the Lord's person (vers. 22, 40, 46); and that R. Stier might therefore justly exclaim (*Reden Jesu i.*, p. 312): O ye Rationalists, who like so well the morality of the Sermon on the Mount, hearken also to its doctrine!"—The Sermon on the Mount is the Magna Charta of the kingdom of God, and places before the eyes of all the Lord's disciples those immutable principles on which the new life of faith must be led. It is a practical commentary on the word of the Baptist, *Matt. iii. 8*. It is an unhealthy Christianity which stumbles at the moral requirements of the Sermon on the Mount; and a superficial and onesided Christianity which will listen to none of the truths of salvation, unless they are contained therein.

4. As the Sermon on the Mount in Luke is inferior in form to

that in Matthew, it is not possible to give so organic a division of its contents. The following arrangement may, however, facilitate their consideration.

1. The salutation of love (vers. 17-26).
2. The requirements of love (vers. 27-38).
3. The constraint of love (vers. 39-49).

§ 1. *The Salutation of Love.* (VERS. 17-26.)

CRITICAL NOTES.

1. *And He came down with them*, etc.—Three circles of hearers now surrounded our Lord,—the first, pointed out by the words μετ' αὐτῶν (the twelve lately chosen Apostles); the second, by the ὄχλος μαθητῶν; and the third, mentioned as a πλῆθος πολὺ τοῦ λαοῦ, part of whom came even from beyond the borders of the Holy Land. Comp. Matt. iv. 23-25.

2. *There went virtue out of Him*.—Comp. Luke v. 17, viii. 46. As the choice of the Apostles was immediately preceded by silent prayer, so was the Sermon on the Mount by miraculous works of mercy, which were, in their most extensive meaning, symbolical of that kingdom of God, whose principles He was now about to unfold to the world. By such means would the faith of the newly chosen Apostles be strengthened, and the people prepared to be profitable hearers.

3. *Blessed be ye poor*.—"What a sweet, gentle, kind commencement of His teaching and sermon! He does not begin, like Moses or any other lawgiver, with commands, threats, and terrors; but in the kindest way, with charms, attractions, and engaging promises."—(Luther.) The question, whether the original and most correct form of the beatitudes is to be found in Matthew or Luke, seems to us to be decided in favour of the former. Hence we shall be justified in supplying the τῷ πνεύματι of Matthew, as a valid *subsidiū interpretationis*. It is as true that our Lord intended only the spiritually poor, as that in His days these were for the most part to be found among the poor of this world; comp. Jas. ii. 5. Luke no more attributes any advantage to a state of external poverty, considered in itself, in this place, than he does in ch. xii. or xvi. Such an Ebionite tendency is totally irreconcilable with the catholic and Pauline character of his Gospel. Comp. Lange on Matthew, p. 194; and, on the internal connection of the various beatitudes, see Kienlen, *Stud. und Kritik*. 1848, ii.

5. *Ye that hunger now—ye that weep now.*—Here, again, only those experiencing spiritual hunger, and sorrow for sin, and the suffering arising from such sorrow, are to be understood. As such alone would come with hearty desires for relief to the kingdom of God, this kingdom could in truth come to them alone. The satisfaction and comfort they would find, would not arise only from the word of the kingdom of heaven, which would fully supply all their spiritual needs; but chiefly from the new and spiritual life, which was to be bestowed upon them by communion with the King Himself.

6. *Blessed—when men shall hate you, etc.*—Comp. Matt. v. 11, 12. There is a remarkable climax in the description of this hatred in Luke. First, and as the cause of all that follows, *ὅταν μισήσωσιν*; then, the separating of those so hated from general and particular intimacy (*ὅταν ἀφορίσωσιν*); afterwards, besides this negative persecution, the positive and more malicious (*καὶ ὀνειδίσωσιν*); and at length, the formal exclusion from the synagogue (*καὶ ἐκβάλωσιν*); comp. John ix. 34, xvi. 2;—and all this, not from mere personal offence, but as a systematic opposition to those principles of faith which they desired to exterminate.—*And cast out your name as evil*: The name which they bore as disciples of Jesus. But that which alone can make such sufferings the ground of a beatitude, is the subjoined “*for the Son of man’s sake.*” Not all reproach, but the reproach of Christ, is a reason for joy and boasting. Comp. Acts v. 41; Heb. xi. 26.

7. *Rejoice, etc.*,—comp. Acts xvi. 25; Rom. v. 3, viii. 35–39,—your reward is great in heaven.—“*Deus est debitor noster, non ex congruo, sed ex promisso.*”—Augustine. An indirect limit is at the same time given, that they must not expect much reward upon earth for their faithfulness. It is specially remarkable, how our Lord already ranks his newly called Apostles with the prophets of the Old Testament, and evidences the most sublime consciousness of His own personal dignity, by requiring them to be ready to suffer shame for His name. Such indications should not be overlooked by those who are considering the doctrine of the synoptical Gospels. For the rest, we need hardly observe, how exactly the idea, that they had to suffer in such society, and surrounded by such a *νέφος μαρτύρων*, was calculated to strengthen the faith and courage of these witnesses of the Lord.

8. *But woe unto you, etc.*—The force of these woes, which are met with in Luke alone, is to be understood according to the above remarks. If the Lord had found the poor in spirit among those

who were rich in this world's goods, He would not the less have pronounced them blessed. The wealthy Chuza, with his wife, and the family of Bethany, certainly never for a moment drew down this woe upon themselves. But while even a Nicodemus came to Jesus by night, while the young man who had great possessions went away sorrowful, and while there were such numberless proofs of the truth of the saying, Matt. xix. 23, 24—it was no wonder that a fearful woe should be pronounced upon the rich, who were for the most part self-satisfied and proud; gluttons, who would let a pious Lazarus suffer hunger at their doors; and unjust, who would keep back by fraud the wages of their workmen (Luke xvi. 20; Jas. v. 4). These threats, then, are directed against a moral degeneracy, which, however, was at that time chiefly to be found among the rich and distinguished. A poor man who, on account of his poverty alone, should lay claim to the kingdom of heaven, would, through his pride, be no longer one of “the hungry,” but of the spiritually full, who would be sent empty away. Comp. Luke i. 53; Rev. iii. 17; and in the Old Testament, Isa. lxx. 13, 14; Hosea xii. 9.—*Ye have received your consolation*, “i. e., something temporal” (De Wette); comp. Matt vi. 2; Luke xvi. 25. The retribution, which, in the first of these woes, is described only as a deprivation of the expected consolation, is, in those following (πενθήσετε, πενθήσετε, καὶ κλαύσετε), represented as a positive experience of hunger, mourning, and sadness.

9. *Woe unto you when all men shall speak well of you.*—Is this woe addressed to unbelievers, like the three preceding, or to the disciples, in contrast to the beatitudes in vers. 22, 23? (De Wette, Kuinoel). The symmetry of the passage undoubtedly demands the former interpretation. They who receive the world's praises are compared by the Lord to the ψευδοπροφήται; but disciples who could so far forget themselves as to strive after the praise of ALL men, could really be no disciples at all. It is in ver. 27 that the Lord first directly addresses the larger circle of His auditors. It is, however, self-evident that the rules here laid down are easily applicable to His first disciples, and to all His subsequent witnesses.

For the rest, we have no foundation for attributing the four woes in Luke to “the more modern creation of later tradition” (Meyer), and denying that they were uttered by the Lord Himself. If, however, any difficulty be felt in allowing that He pronounced them immediately after the seven beatitudes in Matthew, there is nothing against the supposition that they were first spoken on some

other occasion; and that it was Luke himself who (very aptly) inserted them, in his abridged edition of the Sermon on the Mount. Herder's beautiful sermon on all the beatitudes, in his collected works on Religion and Theology, vol. ix., pp. 189–202, may be advantageously consulted.

DOCTRINAL REFLECTIONS.

1. There are moments in our Lord's public ministry in which He does, if possible, more than usual to lay the foundation, and promote the coming, of His kingdom in Israel. The period which we have now approached, belongs to one of those culminating points of light. The call of the twelve Apostles was, in the fullest sense, a decisive step towards the attainment of this end. At the same time, a rich abundance of miracles increases the general enthusiasm. An incomparable sermon elevates and strengthens the impression. Before the delivery of the Sermon on the Mount, the fame of His words and deeds had extended to a wide circle, and this circle would now be considerably enlarged. Thus a work of love, which might have been spread over many days, is concentrated into a few hours. It is the time of preparation for a great and important decision. It was Israel's guilt and shame, that such a *καιρὸν τῆς ἐπισκοπῆς* was not recognised.

2. An internal connection exists between the choice of the Apostles and the Sermon on the Mount. Now that the King's heralds are posted, the Magna Charta of the kingdom is published. All that the newly called Apostles hear, is calculated to fan the flame of holy fire upon the altar of their hearts, and at the same time to extinguish the false kindlings of carnal expectations.

3. The beatitudes, even in the imperfect form in which they are given by Luke, present us with a mirror of the kingdom of heaven. The first and last beatitudes in the Gospel history (Luke i. 45; John xx. 29) coincide in declaring the blessedness of those who have not seen and yet have believed; those of the Sermon on the Mount lie midway between these two. They manifest to us the glory of the King of the heavenly kingdom, as the Christ, the consoler of suffering and mourning humanity (comp. ch. iv. 18, 19). They show us the true aim of this kingdom, in its supreme adaptation to all the spiritual necessities of man. They draw the portrait of its citizens, and foretell the lot that awaits them. They promise the best blessings of the kingdom, full satisfaction, joy, and peace, to all who are longing for salvation; and even give us, as in a prophetic

sketch, a glimpse into the future history of this kingdom of God. Thus, even the beginning of the Sermon on the Mount may, like the sayings in the synagogue of Nazareth, be looked upon as a short epitome of all Gospel preaching.

4. The four woes which, in Luke, follow the beatitudes, are no more unworthy of the Lord than was the fact, that in the O. T. Mount Ebal stood opposite Mount Gerizim, and that, in St Matthew's Gospel, ch. xxiii., eight woes are opposed to the eight blessings of the Sermon on the Mount. He might here have repeated what Moses said in his last address, Num. xxx. 18, 19. There is, in this respect, a remarkable coincidence between the beginning and the close of the Sermon on the Mount, which ends also with a declaration of a blessing and a curse, though under the form of a parable. This blessing and this curse may also be regarded as symbolical of that which will one day be repeated in a higher sense. Compare Matt. xxv. 34-40. It is the audible echo of the *אָרֵר* and the *בָּרַךְ* of the prophets (comp. Jer. xvii. 5-8), with this difference, that here the *μακάριος* precedes the *ὀυαί*, in true evangelical fashion.

HOMILETICAL HINTS.

The Ruler of the kingdom of heaven, standing for the first time in the midst of His future ambassadors.—Christ the Physician of soul and body.—Power in word and deed.—The Lord's gracious look upon weak but sincere disciples.—The beatitudes of the New Testament, 1. in their loveliness, 2. in their holy earnestness.—Blessing and cursing; life and death.—The common character of the beatitudes, 1. as enigmatical sayings, 2. as true sayings, 3. as consoling and life-giving sayings.—The mount of beatitudes, and the mount of the delivery of the law: 1. How they oppose, 2. how they qualify, each other.—The first beatitude on earth, the last in heaven, Rev. xxii. 14.—God hath chosen the foolish things of the world, 1 Cor. i. 26-31.—The beatitudes, a description, 1. of the character, 2. of the blessings, of the citizens of heaven: (1.) They are, *a.* poor, *b.* hungry, *c.* weeping, *d.* hated of men: (2.) Their blessings are, *a.* riches, *b.* full satisfaction, *c.* joy, *d.* they are the children of the prophets.—The similar reception of the prophets of the Old, and the Apostles of the New Testament, by an unbelieving world: 1. The certainty, 2. the reason, 3. the significance, of this similarity in all succeeding ages.—The Ruler of the kingdom of heaven, 1. the friend of the poor, 2. the bread of the hungry, 3. the joy of the mourner, 4. the judge of the oppressed.—A woe even in the day of grace.—Self-righteousness and unright-

eousness, the two hindrances to entering the kingdom of heaven.

—Difference between what seems, and what is, in those who are called into the kingdom of heaven : 1. The unfortunate are often the least to be pitied ; 2. the envied are often farthest off from salvation.—The kingdom of heaven, 1. the possession of the poor, 2. of all the poor, 3. of the poor alone.—It is blessed, 1. to need consolation, 2. to receive consolation, 3. to enjoy consolation.—The alternation of joy and sorrow in the life of the Lord's disciples : 1. Worldly joy is exchanged for sorrow for sin ; 2. sorrow for sin is exchanged for joy in Christ.—1. No disciple of Christ is without the hatred of the world ; 2. none have the hatred of the world without rich compensation ; 3. no compensation without steadfast fidelity.—The great reward in heaven : 1. Whom it was once bestowed on, and why ; 2. whom it is still prepared for, and how.—How the self-righteous are opposed to Christ, and Christ to the self-righteous, comp. Luke i. 53.—The hunger of the full, 1. a painful, 2. a self-incurred, 3. an endless hunger.—The universal approbation of the world, a stain upon the Lord's disciples, since it brings upon them the suspicion of, 1. unfaithfulness, 2. want of principle, 3. and subserviency.—False prophets may always depend upon public approbation.

Starcke.—Jesus has a different office from Moses.—The love of riches and the love of God can never be united in one heart.—He is rich enough who is possessed of heavenly riches.—*Quesnel* : Tears belong to time, true joy to eternity.—He who bears the cross of Christ unwillingly, does not know its value.—*Osiander* : The ungodly rich have their heaven on earth, and after this life hell is their portion.—We ought to strive after a good Christian reputation, but not to seek to please all by flattering any against our conscience, Gal. i. 10.—Many men might come to repentance if flattery did not, as it were, bar the way against them, Jer. xxiii. 15—22.

St Martin (l'homme de desir, 1790) : *Voulez-vous que votre esprit soit dans la joye ? Faites que votre âme soit dans la tristesse*—*Kern* : The burdens and dignity, the sufferings and joys, of a true Christian.

The Sermon on the Mount has been very originally treated by Dr C. Harms, in twenty-one sermons (Kiel 1841). The following are specimens of the subjects :—The first beatitude, 1. opens the door of the kingdom of heaven to let us look in ; 2. bids us pause and ask, Are we within ? 3. it is a call to us to enter ; and, 4. is a word of encouragement to those who have entered to remain.—The

second : 1. The *who*, 2. the *when*, and the *how*.—The third : Let us consider, 1. righteousness, 2. longing after it, 3. the promise made to this longing.

§ 2. *The Requirements of Love.* (VERS. 27–38.)

CRITICAL NOTES.

1. *You which hear*.—Antithesis to ver. 26. Meyer well paraphrases this, “Yet though I thus pronounce woes against them, I command you not to hate but to love your enemies.” As the Lord had (ver. 26) declared what reception Christians would experience from their enemies, He here (vers. 27–38) teaches them the manner in which they are to return this reception. Comp. Matt. v. 38–48, vii. 12. The same precepts are here positively inculcated which are specified in Matthew, in contrast to the ἐρρέθη τοῖς ἀρχαίοις.

2. Ἀγαπάτε, κ.τ.λ.—The admonition to love our enemies is here laid down in its most complete form. The four parts of which it consists, here succeed each other according to their natural order ; while in Matt. v. 44, the second and third seem mutually displaced (Tischendorf). On the subject itself, comp. Lange on Matt., p. 231. Although it cannot be denied that the love of one’s enemies is, in a certain sense, required by Jewish, and even by heathen moralists, yet the idea of requiting deeds of malice by pious intercession could only have originated in His heart, who Himself “made intercession for the transgressors.” Well might the consideration of these sentences extract from a pious man of old the exclamation, “Either these are not Thy precepts, or we are not Christians.”

3. *And unto him that smiteth thee on the one cheek*.—The sense and application of these and similar precepts would present no difficulty, if we would only observe the simple rule, “The moral precepts of Christ, and His explanations of the Old Testament, must themselves be expounded in the spirit of Christ” (Tholuck, Sermon on the Mount, p. 163). It may here be remarked, *firstly*, that the more civil life is regulated and hallowed by the precepts of Christ, the less possible would it continually become that any one should unlawfully strike his neighbour, take his cloak, or compel him to go a mile with him. *Secondly*, that the Lord’s aim here is not to lay down definite rules, but to inculcate certain principles. Augustine, in speaking on this passage, well remarks, “*ista præcepta magis*

ad præparationem cordis, quæ intus est, pertinere, quam ad opus, quod in aperto fit, ut teneatur in secreto animi patientia et benevolentia, in manifesto autem id fiat, quod iis videtur prodesse, quibus bene velle debemus." On the views entertained by the early Christians concerning the lawfulness or unlawfulness of engaging in military service, important notices may be found in *Neander's Denkwürdigkeiten*. Finally, when we remember that this precept was given at a time when persecution was near at hand, and consider the violence which a literal observance of vers. 29 and 30 would do to the immutable and fundamental principle laid down in ver. 31, we obtain a clue to the right manner of interpreting the injunction. We are not even obliged to suppose (with Ewald) that the sentence, "Of him that taketh away thy goods, ask them not again," could scarcely be genuine, since it carries toleration to excess, for it requires nothing more than what immediately precedes it. Bengel more justly observes, "*nimis hic cumulatae sunt ingenii humani exceptiones.*"

4. *And as ye would*, etc.—This precept, more generally expressed in Matthew, is here more closely united with the duty of loving one's enemies. Theophylact calls it *νόμον ἔμφυτον ἐν ταῖς καρδίαις ἡμῶν γεγραμμένον*. The Lord here furnishes His disciples with a touchstone, to try whether their behaviour to their neighbours and enemies is in accordance with their duties. This maxim has more the nature of a test of morals than a principle, since it points only to the external action. Neither is it new (comp. Ecclesiasticus xxx. 15, and the passages quoted by Tholuck, p. 488, etc.). It may be abused by egotism, and perversely interpreted by scoffers, unless considered and applied in connection with the whole spirit of Christianity. Yet, where it is fairly interpreted, it will be a plain, simple, universally applicable rule of life, specially adapted to the purpose for which our Lord gave it. Special emphasis should be laid on the word *καθώς*. Lange well remarks, "Not what people would have us do, but what we would have them do to us, is to be our rule of action." To which we would add, that this scale of measurement is not entrusted to the hands of the natural man, but to those of Christ's disciples.

5. *What thank*.—"Qualis vobis gratia, ut qui uberius quidam, mercede dignum, præstiteris."—Bengel. It is self-evident that divine, and not human recompense, is to be understood. Comp. Matt. v. 46, 47.

6. *For sinners also*.—Here, and in verses 33, 34, always *ἁματωλοί*; in Matthew, *τελῶναι καὶ ἔθνικοί* (see Tischendorf on Matt.

v. 47). From Luke's catholic point of view, the ethic would be more striking than the heathen contrast. The meaning, however, remains the same; the Lord desires to raise His disciples above the commonplace morality of the natural man. Comp. A. Vinet's beautiful essay, *L'extraordinaire*, in his *Nouveaux discours sur quelques sujets religieux*, pp. 146-184.

7. *And if ye lend, etc.*—To lend with the hope of receiving again, is human; without this hope, it is Christian. Yet how many found their right to the name of Christians upon scarcely anything else than upon good offices so limited and egotistical, that heathens and Jews equal, and even surpass them.

8. *Hoping for nothing again.*—It is evident that our Lord here forbids only the hope of human recompense, having previously (ver. 23) sanctioned the hope of a heavenly reward, which He again encourages in the words, "*And your reward shall be great.*"

9. *And ye shall be the children of the Highest.*—We find no reason for limiting this privilege (with Meyer) to the future life. On the contrary, the Pauline doctrine of the *υιοθεσία* of believers, even during their present life, seems to us to have its roots in this, and similar sayings of Jesus. If moral relationship to God be manifested here, why should its reward be unenjoyed till hereafter?

10. *Be ye therefore merciful.*—In Matt. τέλειοι, here οἰκτίρμονες, *explicative*; for only in His moral attributes can God be the Ideal of imitation, and of these His love is the centre. The connection of ideas is evident, even without the οὖν, whose authority is questionable.

11. *Judge not.*—Comp. Matt. vii. 1. Κρίνειν here is not the same as κατακρίνειν (Olshausen); otherwise this would be a tautology with the immediately following μὴ καταδικάζετε, κ.τ.λ. But what is here to be understood by *judging*, is observing the faults of others with an eye sharpened by mistrust, instead of softened by love and self-knowledge. It is the not "judging righteous judgment," John vii. 24. Certainly the right of judging, considered in itself, cannot be denied to the spiritual man, of whom the Scripture says, that "he judgeth all things" (ἀνακρίνει), 1 Cor. ii. 15; yet it is not conceded to him by the Lord, till he has first cast a searching glance upon himself. "Luke promises as a result, that escaping of judgment which Matthew warns us to seek" (De Wette).—*Forgive*, etc. For a practical commentary on these words, see Matt. xviii. 23-35.

12. *Good measure, pressed down, and shaken together, and run-*

ning over.—The distinction of Bengel into *aridis, mollibus, liquidis*, is more ingenious than true. At least, it is undeniable that all the terms here used are applicable to a measure for dry goods. The climax graphically expresses the abundance of the heavenly recompense. As the Lord by no means says *whom* He will make use of to bestow such a reward upon His disciples, we cannot be obliged to limit its reception exclusively to the world to come, nor to regard the angels as its sole disbursers. The disciples of Christ may, at least occasionally, expect overflowing compensation for their labours of love, even in this world.—*With the same measure.* As Theophylact well remarks, τῷ αὐτῷ, οὐ μὲν τοσούτῳ.

DOCTRINAL REFLECTIONS.

1. The high value of the moral precepts here given, must fully strike us, when we consider that the Lord Himself perfectly observed them during the whole course of His life; so that they contain not merely the expression of His will, but the very image of His own heart and life. An arbitrary application of these rules is also best avoided, by comparing them with our Lord's own conduct. Compare, *e.g.*, John xviii. 21, 22.

2. The fundamental requirements of Gospel obedience, to love God supremely, and our neighbour as ourselves, must act as principles and correctives in our fulfilment of the precepts given, vers. 29 and 30. It is self-evident that unspiritual obedience, *ad literam*, would often cause us to offend God, and to confirm our neighbour in acts of injustice. To give to every one that asketh, might be as harmful as to put a sword or poison into the hands of a madman, who should be importunate for them. The Lord, too, would have offended against His own precept, when He at first suffered the Canaanitish woman to entreat Him in vain, and forbade the man out of whom He had cast devils to accompany Him, though "he besought Him that he might be with Him." Our understanding, enlightened by the Spirit of Christ, and our moral feeling, guarded by a tender conscience, must and can decide, in certain cases, whether love does not enjoin us to act in direct opposition to the letter of these commands, in order to obey their spirit.

3. The fact, that the commandment to love our enemies, is especially a Christian commandment, must neither be exaggerated, nor cast into the shade. The first takes place when we overlook the excellent directions, which even heathen philosophers have given, in this respect; the second, when we forget that the reason, motive,

form, measure, and ideal of this love, entirely differ from the Christian and heathen points of view.

4. The whole of this section of the Sermon on the Mount is important, as furnishing an answer to the question, How far the Lord required an entirely *pure love* (amour pur, in Fenelon's sense), and whether He encouraged a regard to the recompense promised to obedience. That He never laid down the desire of reward as a principle of action, needs as little to be proved, as that genuine Christian virtue seeks its reward within, and not without. On the other hand, however, it appears that He used the hope of reward as a stimulus, and as a counterpoise to much which was calculated to repress the zeal and obedience of His disciples. The question, Matt. xix. 27, though put from a legal point of view, was not in itself opposed to the spirit of Christianity.

5. The surpassing excellence of Christian morality becomes very conspicuous, on comparing its chief requirement—viz., that we should resemble God in His love—with the chief requirements of heathen moralists.

HOMILETICAL HINTS.

The love of our enemies is, 1. a human virtue, 2. a Christian virtue, 3. a divine virtue.—The love of our enemies: 1. Its difficult struggle; 2. its happy victory; 3. its glorious reward.—The revenge of love: 1. Its ardour; 2. its loveliness.—The invincible power of voluntary inoffensiveness.—Better to suffer injustice, than to do injustice.—The relation between lawful self-love, and the Christian love of our neighbours.—What is usual in human life, and what is extraordinary in Christian life.—They who only do what is usual, need expect no unusual reward.—The mutual love of sinners and nominal Christians compared: 1. The first is often greater than the latter; 2. the two are often equal; 3. the latter ought always to be superior to the former.—Christians, followers of God, as dear children, Eph. v. 1.—Christ's disciples must become what God is.—The prospect of recompense in the sphere of Christian morals: 1. How far its influence is lawful, 2. how far it is unlawful.—All are unthankful and evil, in comparison with the kindness of God.—The judgment of pride, and the judgment of love.—The righteous also receive a reward on earth.—The Lord's disciple, subject to a three-fold judgment: 1. that of his neighbour, 2. that of his conscience, 3. that of the Lord. Comp. 1 Cor. iv. 4.—The justice of God observes a due measure, but His love is immeasurably great.—“It

gives, for a farthing, more than ten thousand pounds; for a groat, more than a hundred thousand bushels; for one drop of consolation to my neighbour, streams of refreshment; for a forgotten tear from love to Jesus, a whole sea of blessedness; for the light afflictions of a moment, a far more exceeding and eternal weight of glory." Brastberger.—*Starcke*: Be silent, ye scorers, who say that the Gospel teaches nothing of friendship; He who commands us to love our enemies, presupposes that our true friends are to be loved much more.—*Hedinger*: Love suffereth long, rejoiceth not in iniquity, beareth all things, endureth all things, 1 Cor. xiii.—When injustice is done, we must give place unto the wrath of God, Rom. xii. 19.—A Christian heart is easily entreated, and willingly ministers to the necessity of saints.—*Nov. Bibl. Tub.*: Better to lose life, property, and all things, than that our souls should suffer loss, Matt. xvi. 26.—To love our enemies, and to do them good, the art and test of a Christian.—*Osiander*: A man of honour seeks only the things which are his own; a Christian, the things which are Jesus Christ's.—A bought or bartered love is not a love rewarded of God.—*Cramer*: The children of God act like their Father, and do not let the ingratitude of men hinder them from doing them good. (*Nulla re sic colitur Deus, ut misericordia.* Gregor. Nazianz.)—*Hedinger*: Murmur not when you are repaid in your own coin.—Why dost thou concern thyself with others? Consider thyself, Gal. vi. 1.—It should not seem difficult to Love, to bestow what Divine Truth promises to repay, Prov. xix. 17.—A Christian loses nothing, and gains much, by liberality, 2 Cor. viii. 10; Acts xx. 35.—The way to grow rich, is to be beneficent and liberal, not penurious and niggardly.—The right of retaliation is in accordance with the justice of God, and never fails. Therefore be warned, whoever thou art: Judges i. 5; 1 Kings xxi. 19–24; comp. 1 Kings xxii. 38, 39.—*Ubher*: The Christian view of human faults: 1. Strict towards itself, 2. mild towards others.—*Ahlfeld*, on ver. 36: 1. The source whence mercy originates; 2. the fields on which it brings forth fruit; 3. the obstacles against which it strives.—*Uhle*: How we are wont to act with respect, 1. to our neighbour's faults, 2. to the injustice done him, 3. to his known necessities.—*Rautenberg*: The divine mercy, 1. the pattern, 2. the reason, 3. the reward, of our mercy.—*Burk*: The inclination to mercy: 1. Who gives it? 2. how is it exercised? 3. who rewards it?—*Van Oosterzee*: What do ye more than others? The Christian called upon to distinguish himself: this is a demand, of which, 1. the contents are comprehen-

sive, 2. the prominence just, 3. the remembrance needful. Ad. 1. The Lord requires that His disciples should be more sincere, more unselfish, more persevering in good, than others. Ad. 2. The Christian must be distinguished above others: he can be, and he really is, as history shows. Ad. 3. By this remembrance, humility, faith, and heavenly desire are awakened.

§ 3. *The Constraint of Love.* (VERS. 39–49.)

CRITICAL NOTES.

1. *And He spake*, etc.—This, and similar transitions, show how slight is the thread by which the various component parts of the Sermon on the Mount are held together in Luke's version. On the explanation of the *παραβολή*, see Lange on Matthew xiii., and the remarks on ch. viii. The parabolic proverb, here introduced, seems, according to Matthew's more accurate report, to have been spoken on another occasion, and not to have originally formed part of the Sermon on the Mount, though it is very possible that the Lord may have uttered such short proverbial *dicta* on several occasions.

2. *Can the blind*, etc.—If we desire, nevertheless, to trace some kind of connection between these four successive parables and what precedes them, we may well suppose that “the disciples, after listening to these sayings of their Lord, might be thinking in their hearts, It is no easy matter to be a Christian. They were called to show to others, by their preaching and living, the way which the Lord had shown to them; it was therefore necessary, above all things, that they should suffer the true light to penetrate them, and be themselves built upon the only true foundation. It is for this purpose that the Lord thus exhorts them.” (Besser.)

3. *Τυφλός*.—He who is himself blind to the light of truth, cannot act as a leader of others; he will but draw them after him, into that ruin which reaches its fearful climax in hell. This was rendered very apparent by the example of the Pharisees (comp. Matt. xv. 14), which might well instruct the disciples what kind of leaders they ought *not* to be. Though all men are, by nature, spiritually blind, yet the judgment pronounced is perfectly just, since the blindness of these leaders of the blind, who had the opportunity of seeing the light of the Lord, was a self-chosen darkness.

4. *Οὐκ ἔστιν μαθητής*.—If Luke's version of the Sermon on the Mount consists partly of a collection of various sayings of our Lord, apart from their original historical connection, it is superfluous to

seek for any between this and the foregoing sentence. Ver. 40 may, however, serve to illustrate the truth and justice of the judgment pronounced in ver. 39, and may be thus paraphrased: It is only when the disciple surpasses his master that he can hope to be preserved from falling into the ditch, into which his blind leader falls. Since, however, the disciple does not usually surpass his master, he has the same danger to fear. The rule is, that the disciple is as his master. It must not pass unobserved, that this is also an indirect hint to the twelve to imitate, in all things, the character of their new Master.

5. *And why beholdest thou*; comp. Matt. vii. 3.—Not merely a climax to the preceding sentences (Gerlach), but a direction how to avoid the way and escape the fate of the blind leaders. Self-knowledge and self-improvement are required of the disciples of the Lord before they judge of the faults of others, and offer to become their leaders.

6. *Κάρφος*.—"That He may the more urgently warn us, He sets a rough parable before us, and pronounces this judgment, that every one who condemns his neighbour has a great beam in his eye, while he who is condemned has only a small mote; so that he is tenfold more worthy of judgment and condemnation, because he condemns others" (Luther). For the rest, moral evils seem to be here spoken of, as well as errors of judgment, which the Lord compares relatively to a small mote. The *δοκός* can then be nothing else than the foolish imagination of one's own superiority to the erring brother; hence the man with the *δοκός* is soon after designated *ὑποκριτάς*, because he represents himself as free from error.

7. *Διαβλέψεις*.—The compound is perhaps chosen ("*intente acie spectabis*," Meyer) to express the difficulty and delicacy of the operation. How much it behoves each first to look to himself, appears from the parable which follows.

8. *Ὅ γάρ*.—This parabolical saying is intimately connected with the preceding: "If thou canst not see the beam in thine own eye, thou art like a corrupt tree, which cannot bring forth good fruit." So Bengel: *Qui sua trabe laborans alienam festucam petit, est similis arbori malæ bonum fructum affectanti.* This test, however, standing as it does near the end of the Sermon on the Mount, may also refer to all the preceding commands, the fulfilment of which depends on the state of the heart.

9. *A good tree bringeth not forth*, etc. Comp. Matt. vii. 15–20, and Lange *in loco*.—The fruits here intended can be no other than

good works. We cannot believe that our Lord was primarily alluding to erroneous teachers in the Christian Church, though the words may apply to them also: it is not the behaviour, but the doctrine, of such that is proposed as a test, 1 John iv. 2. Those seducers of the people who, so soon after Christ's appearance, misled the unhappy Jews, only too well confirmed the truth of this saying. They attracted multitudes of followers by their brilliant promises; but their conduct was so entirely opposed to all principles of religion and good government, that they soon forfeited all claim to confidence. The credulous crowds who had given credence to their words, learned, too late, what corrupt fruit was borne by these promising trees.

10. *The good man*, etc. Comp. Matt. xii. 35.—Probably not originally belonging to the Sermon on the Mount, but introduced by Luke apart from its historical connection. The Lord does not, in these words, recognise any man as good, in the Pelagian sense of the word; but speaks of the sinner made "good" by grace. He mentions both the good and the evil man, as usually recognised by their external conduct, without denying that the good man may have his infirmities, and the bad his bright side. The heart of the one and of the other, is the treasury (*θησαυρός*) whence is continually brought forth that of which an "abundance" is hidden within.—*For of the abundance of the heart*; comp. Ps. xxxvi. 2.

11. *And why call ye Me*, etc.—The same *dictum* is more fully given by Matthew, ch. vii. 21, with reference to the merely external righteousness of the Pharisees. It is, however, also applicable to the disciples of the Lord, in whose hearts are still found the remains of the old leaven. Only the grossest misunderstanding of the *οὐ πᾶς ὁ λεγ.* of Matthew could possibly find in it a reason for supposing that a public confession of the Lord is a matter of indifference (Kant); comp. Matt. x. 32, 33. In the connection in which this saying stands in Luke, it forms a transition to the closing parable, which he gives in common with Matthew. Before interpreting *ποιεῖν* in an anti-evangelical sense, we should remember what the Lord Himself declares to be specially the *ἔργον τοῦ Θεοῦ*, John vi. 29.

12. *Πᾶς ὁ ἐρχόμενος, κ.τ.λ.*—This opening of the concluding parable is peculiar to Luke, and has more vivacity of expression than the parallel passage in Matthew. The whole conclusion of the Sermon on the Mount, forms, almost from word to word, a striking climax. Very graphic is the description of the man who not only

begins to build, but goes on digging deeper (ἐβάθυνε), and does not cease doing so till he reaches the firm rock (ἐπὶ τὴν πέτραν). Robinson informs us that this is still practised in Palestine by those who would build substantially: Palestine iii., p. 428. The rock here can scarcely mean Christ Himself, as in 1 Cor. x. 4; but rather His word, in which, however, He is Himself present. He who builds the house of his hopes on this foundation, builds securely; he who seeks safety elsewhere, incurs certain ruin. The work of both the builders is revealed by the test: compare 1 Cor. iii. 11–15.

13. *The flood arose*.—An inundation (De Wette); comp. Job xl. 23, LXX. A symbol of all the possible trials which the building of faith and hope can have to undergo in the hour of doubt, temptation, or the fear of death. Prov. xii. 7 may here be applied to the disciple of the Lord. The contrast is the more remarkable, since it is not made between the morally good and the morally bad, but simply between the considerate and the inconsiderate.

14. *For it was founded upon a rock*.—The stability of the building consisted not in *how* it was built, but in *what* it was built upon. Comp. Ezek. xiii. 11.

15. *Without a foundation*,—ἐπὶ τὴν ἄμμον, Matt.—All that is not πέτρα is ἄμμος, though it may outwardly resemble a rock.—*The ruin*; in Matthew, *the fall*: the one, the consequence of the other. In both versions, the Sermon on the Mount ends, as it were, with the wind, the earthquake, and the fire, 1 Kings xix. 11, 12. The supposition that a hurricane or storm arising, brought the Sermon on the Mount to a speedy conclusion, and furnished our Lord with the imagery of the parable, is *ingeniose magis, quam vere*.

DOCTRINAL REFLECTIONS.

1. The four parables, with which Luke's version of the Sermon on the Mount ends, offer an excellent specimen of our Lord's aptness to teach. They were all taken from daily life, and also from actual occurrences: no one had far to go to find blind leaders of the blind, and promising-looking trees, bearing bad fruit. And inasmuch as the characters represented by these images are continually recurring in the Church, they are of perpetual application. Moreover, our Lord's example plainly shows how far removed they are from the ideal of Christian eloquence, who condemn an abundance of figurative language. We find here no development of mere abstract notions; all, on the contrary, is graphic and perceptible. Statements are rendered evident, by being ex-

emplified in the differing actions of persons variously influenced. The voice of the tenderest love is heard alternately with the threatenings of just severity. The discourse is regularly developed, and is as rich in unexpected turns as in gradual climax, concluding with a parable which is calculated to leave a deep impression on the conscience. "*Non opus est, omnes homilias desinere in usum paracleticum,*" says Bengel, on Matt. vii. 29. Surely, after reading the Sermon on the Mount, we can but echo the saying, John vii. 46, "Never man spake like this man."

2. Without mentioning the word *μετάνοια*, a general intimation of the indispensable necessity of the new birth pervades the latter part of the Sermon on the Mount. The blind who leads the blind to destruction,—the hypocrite who overlooks his own fault, while reproving that of his brother,—the corrupt tree, which in its present condition cannot possibly bring forth good fruit,—the fool who builds his house on the sand,—all present to us, under various forms, the image of the natural man in his pride and delusion, in his fall and ruin. It is vain to resolve to do what is good till we have become good; and no man can make himself good without Christ: comp. Jer. xiii. 23. In fact, the Lord does but repeat, in a practical and popular form, the truths which He announced to Nicodemus, John iii. ; while, on the other hand, He represents the joyful performance of His will as the only test of the genuineness of that great change which takes place in the hearts of His true disciples.

3. When we observe how specially our Lord insists upon an active Christianity, in this part of the Sermon on the Mount, it is almost incomprehensible how so much Antinomianism should have manifested itself in the Church, during the course of centuries, and also at the present time; since, according to the Lord's announcement, His disciple can only be happy *ἐν τῇ ποιήσει αὐτοῦ*: compare Jas. i. 25. Never can the defender of a lax or superficial morality appeal to the words of Christ while the Sermon on the Mount remains in the Gospel. But, unfortunately, the profound saying of Gregory of Nazianzen is applicable to many an Antinomian theory: *πρᾶξις ἐπίβασις θεωρίας*.

4. If we apply the saying, "Out of the abundance of the heart his mouth speaketh," to the Lord Himself, how deep an insight does the Sermon on the Mount offer us into the very heart of the God-man! The less He says therein who He is, the more unambiguously does He prove it.

5. It has been not unjustly concluded, from this section of the

Sermon on the Mount, how much more easy it is to watch over others than ourselves; to point out the right way to our brother, than to walk in it ourselves; and how great is the danger of being ourselves cast-aways, while working for the salvation of others: comp. 1 Cor. ix. 27. Perhaps it was such considerations as these which, at the close of the last century, gave rise to the strange question, whether it were a miracle for a clergyman to be saved? (Bretschneider 1792.)

6. The concluding parable of the Sermon on the Mount is a happy union of allegory and prophecy. Within the compass of three verses is condensed the old, yet always new, history of all who either have built, are building, or to the end of time shall build, upon the word, and in the Spirit; of the Lord, or upon any other foundation, and in any other strength. The *μεγάλη πτώσις* of the house built upon the sand is applicable also to the fall of unbelieving Judaism, of all sceptical philosophic systems, and of every State and Church, not built on the only true foundation. And all this will be repeated, on a continually increasing scale, till the word, 1 John ii. 17, receives its complete fulfilment.

HOMILETICAL HINTS.

He who attracts by love, also threatens with the terrors of judgment.—The blind and his leader: 1. The way of both, 2. the fate of both, are, *a.* sad, and *b.* inevitable.—The disciple must be as his Master, 1 John ii. 6.—He who would be a blessing and not an injury to others, must begin by rightly knowing himself.—Uncharitable judgment, a fruit of blindness of heart.—Humility towards God leads to love to man.—An officious hand is often united with an unloving heart.—Only he who is absolutely holy is capable of perfect judgment, and authorized to pronounce it.—A hypocritical judger of his brother, a corrupt tree in the garden of God.—The connection between the tree and its fruit, 1. in the kingdom of nature, 2. in the kingdom of grace.—Christian diagnosis.—The heart, a treasury of very various treasures.—A full heart and a closed mouth do not suit each other.—The Christian cannot help speaking of Jesus, Acts iv. 20.—The spiritual vintage, 1. here on earth, 2. in eternity.—A fourfold position with respect to Jesus: 1. Some neither say, Lord, Lord, nor do His will; 2. others say, Lord, Lord, without doing His will; 3. some do His will, without saying, Lord, Lord (sincere but anxious souls); 4. others say, Lord, Lord, and also do His will. The last, whose deeds correspond with their words, in every respect the best.—The nominal Christian: 1. His promising appearance; 2. his

miserable condition.—The two builders: 1. The same kind of edifice, but different foundations; 2. the same test, but different results.—How the genuineness of faith is tested: 1. In the storm of unbelief, 2. in the storm of affliction, 3. in the storm of death.—The grand design; the rising flood; the great fall; the fatal shock.—*Starcke*: We must use wisdom and foresight in our choice of a leader, whether in things temporal or spiritual: the danger of error is great, and the harm caused by it often irreparable.—The smallest mote may darken the whole eye; sins that seem small are often ruinous, and incur condemnation, Cant. ii. 15; 2 Sam. vi. 6, 7.—*Quesnel*: He who diligently examines himself, will not lightly condemn his neighbour.—True self-knowledge, the beginning of our own amendment, and the way to edify our neighbour.—The wisdom which is from above makes men humble and merciful, earthly wisdom makes them presumptuous and unmerciful.—Self-complaisance corrupts all that is good.—*Osiander*: Slander is never heard from the lips of a pious man, Ps. xv. 2, 3.—*Quesnel*: The works of a fleshly or a spiritual heart are the works of the flesh or of the Spirit, Gal. v. 16, etc.—*Bibl. Wurtemb.*: The evil heart of man becomes good when Christ, the fruitful olive, is planted therein by faith, Acts xv. 9.—He is but a mocker, who calls God his Lord, and yet obeys not His commandments, Mal. i. 6.—To know and do His Lord's will, the mark of a faithful servant, Luke xii. 47, 48.—*Osiander*: Believers are preserved unto eternal life through all storms of temptation, Isa. xxxii. 2, xxxiii. 16.—Teachers, hearers, parents, children, be careful to build upon a safe foundation; so that, in the time of temptation and need, you may not find you have been deceived.—*Heubner*: The inclination to judge others, the fruit of a false desire to speak peace to oneself.—The Christian should be severe to himself, and forbearing to others.—The overthrow awaiting false teachers.—*Couard*, on ver. 46: Confessing Christ: 1. In many, the confession of Christ is wholly wanting—these deny Christ; 2. in others, this confession is the thoughtless language of custom—these are nominal Christians; 3. with some, it is only an assumed appearance of godliness—these are hypocrites; 4. with others, the language of the heart and the expression of a living faith—these are true Christians.—*Jaspis*: Hypocrisy in religion: 1. How easily it creeps upon us! 2. how quickly it grows! 3. how seldom it is cured! 4. how irreparably it ruins!—*Hopfner*: Four things upon which Christianity chiefly depends: 1. Faith *makes* a Christian; 2. works *prove* the Christian; 3. sorrows *preserve* the

Christian; 4. death *crowns* the Christian.—*Krummacher*: Who shall enter the kingdom of heaven? (on ver. 46, compared with Matt. vii. 21-23). From these words we discern the necessity, 1. of calling Christ, Lord, Lord, 2. of being born again of the Holy Spirit, 3. of incorporation into the true and invisible Church of Christ (see *Voices of the Church*, Langenberg 1852, pp. 39-60).—*Claus, Harms* (on the portion, Matt. vii. 15-23): The deep Christian truths taught in these verses: They concern, 1. teachers, especially false teachers; 2. they teach the condition of our salvation, the rule, and the exception; 3. they announce the coming judgment, when, by whom, and on what principles, it will be pronounced.—“Let not him who is founded and built upon the Rock imagine that he is out of reach of troubles and dangers. He rather resembles a house built upon the sea-shore, against which the waves beat more fiercely than against the houses farther inland; such a house, indeed, is a mark and beacon for all the storms of the sea of this world to dash against. But though it may be shaken, and its timbers crack, yet it can never fall, because its foundation is firm and immoveable.” Chemnitz.

3. *The first Return to Capernaum. The First Fruits of the believing Gentiles* (CHAP. VII. 1-10). (Parallel Passage, Matt. viii. 5-13.)

1 Now, when He had ended all His sayings in the audience of the people, He entered into Capernaum. 2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die. 3 And when he heard of Jesus, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant. 4 And when they came to Jesus, they besought Him instantly, saying, That he was worthy for whom He should do this: 5 For he loveth our nation, and he hath built us a synagogue. 6 Then Jesus went with them. And when He was now not far from the house, the centurion sent friends to Him, saying unto Him, Lord, trouble not Thyself; for I am not worthy that Thou shouldest enter under my roof: 7 Wherefore neither thought I myself worthy to come unto Thee: but say in a word, and my servant shall be healed. 8 For I also am a man set under authority, having under me soldiers; and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and He doeth it. 9 When Jesus heard these things, He marvelled at him, and turned Him about, and said unto the people that followed Him, I say unto you, I have not found so great faith, no, not in Israel. 10 And they that were sent, returning to the house, found the servant whole that had been sick.

CRITICAL REMARKS.

1. *He entered into Capernaum.*—Comp. Matt. viii. 1-13, and Lange, p. 304. The healing of the leper, which Matthew places

immediately before that of the centurion's servant, took place, according to the more correct version of Luke, before the Sermon on the Mount.

2. *Servant*.—That we are to understand this of a servant, and not of a son (παῖς here = δούλος, עֶבֶד, Acts iii. 26), is evident, not only from Luke's mentioning that the sick man was "dear unto him," which, in the other case, would have been superfluous; but also, from Matthew's saying that he was lying ill in the centurion's house, which certainly would not have needed notice had he been his son. For the reason why he so highly esteemed this servant, who was probably his only one, see ver. 8.

3. *Πρεσβυτέρους*.—Not necessarily ἀρχισυνάγωγοι (Acts xiii. 15), but elders of the people, in the usual sense of the word. It need not surprise us to find such πρεσβύτεροι τοῦ λαοῦ coming to the Lord, with a request for His assistance. All the priestly party were not, perhaps, equally inimical to Him. Besides, even if they did not participate in the faith and expectations of their friend and patron, they would yet fear to offend him by refusing his request, while, if his servant should be healed, he would be personally indebted not to Jesus alone, but to themselves also. They therefore bring his request to Jesus, adding to it their own recommendation and earnest entreaties, and assuring Him that he was worthy for whom He should do this. And the Lord, who refused a visit to the nobleman at Capernaum, who was so weak in faith, does not deny one to the anxious centurion, but holds him worthy of this honour, not for the sake of the synagogue he had built, but for the heroism of faith he had exhibited.

4. *Built us a synagogue*.—There were many examples among the Jews of synagogues built by private individuals. (See Lightfoot *in loco*.) The fact of this having been done by a Gentile, presents no difficulty, since the sacredness of the building depended, not on its founder, but on the worship therein celebrated. Besides, this centurion might have been a proselyte, like Cornelius (Acts x.), and so many others.

5. *Sent friends*.—This second sending is related by Luke alone, whose narrative completes that of Matthew, without being opposed to it. Now that the centurion finds that Jesus is actually on the way to his dwelling, he feels himself obliged not simply to wait for Him, but to go to meet Him (πρός σε ἐλθεῖν, ver. 7). His feeling of unworthiness, however, makes him timid; and he sends in his place, not now intercessors,—he has no longer need of these,—but his own

intimate personal friends, to receive his highly valued guest. It is much more probable that the Lord should have addressed the praise He awarded to the centurion's faith to his friends, than that He should have said it to himself. Even though he applied to Jesus through the mediation of others, Matthew might very well say, that he came to Jesus and besought Him, according to the well-known rule, *quod quis per alium facit, ipse fecisse putatur*, in the same way as Noah is said to have built the ark, and Solomon the temple.

6. *But say in a word*, etc.—The concern of this Gentile centurion for his sick servant is highly honourable to him, since the Romans were scarcely accustomed to regard their slaves as persons, but treated them rather as chattels. Still more so, however, were his humility and strong faith, even though the latter was not free from heathen superstition. Undoubtedly, he had already heard much of Jesus, and had pictured to himself the good genii of health appearing, and the evil genii fleeing, like troops, at their general's command. How efficient must the assistance of such a ruler of spirits have appeared to him! He wants nothing more than the word of command, which shall bid this paralysis depart, inferring the power of the word of Jesus from the obedience yielded to his own. The idea that this centurion was none other than Chuza, the steward of Herod (Luke viii. 3), is a supposition (Sepp ii. 240) utterly without foundation.

7. *The servant whole that had been sick*.—There is as little reason for stretching the meaning of τὸν ἀσθενοῦντα (Lachmann, Tischendorf), as for interpreting ὑγιαίνοντα in the sense only of *recovering* (Paulus and others). Bengel more rightly says, "*non modo sanum, sed sanitate utentum*." According to both Matthew and Luke, this cure was wrought at a distance, as well as that recorded John iv. 46–54; yet this gives us no reason for concluding that the two accounts are but different versions of the same miracle. "The distinctive features of the narrative in Matthew and Luke, the humble yet strong faith of the stranger in Israel, and the deep impression it made upon Christ, all this, so anti-Judaistic in character, and so anticipative of the future, if it had once existed in the tradition of the Church, could not possibly have been so deprived of its peculiarity, and almost perverted into its opposite, by the fourth Evangelist." (Hase.) The attractions this narrative must have had for St Luke, not only as a physician, but also as a follower of St Paul, are self-evident. The prophetic saying of our Lord, which Matthew records as uttered on this occasion,

Matt. viii. 11, 12, is reported by Luke in a different connection, ch. xiii. 28, 29.

DOCTRINAL REFLECTIONS.

1. For the first time in the Gospel of St Luke do we meet with a miracle wrought *at a distance*. An example, somewhat similar, is met with in the life of Elijah (2 Kings v.); but this coincidence can justify no one in either attributing to this narrative a mythical or traditionary character (Strauss), or in regarding both accounts in the light of a parable (Weisse). A point of contact was certainly offered to the miraculous agency of Jesus, by the faith of the centurion, and the sympathy of his friends,—“an invisible high road, so to speak, for the conquering eagles of the great *Imperator*” (Lange, *Leben Jesu* ii., p. 648). But the real cause must still be sought in the perfect uniqueness of our Lord’s individuality. If He really were Whom He professed Himself to be, distance could offer no impediment to His holy will, ever in perfect unison with that of the Father, to work wherever He might deem it necessary. That which was possible to the prophet in the case of the heathen Naaman, could not be impossible to the Son in the case of the heathen centurion. It is in such instances that He exhibits to us a model (John v. 17, xiv. 9) of the working of the Father, to which neither time nor space offer any obstruction. At the same time, we have here presented to us, as in a mirror, a pattern of the manner in which He, exalted as He is in heaven, above this material world, works directly even to the very ends of the earth.

2. Twice only do we read, in the Gospel, that the Lord, who at other times exercised the *nil mirari* belonging to His divine perfection, marvelled: once at the unbelief of His fellow-citizens at Nazareth (Mark vi. 6), and once at the faith of this Gentile. And we need not marvel at this His marvelling; it is but one proof more of His proper humanity.—The whole history of the world may be called a history of belief and unbelief; and the infallible judgment of the Lord concerning sinners is determined according to these two principles. The praise bestowed by Jesus, upon this heathen, is the more remarkable, as showing that He will approve and distinguish great faith even when it is mingled with erroneous notions.

3. What a powerful defence of Christianity is afforded, by the impression made upon this heathen by the fame of Christ, and by his expectation that one word of His, pronounced at a distance, would be sufficient to fulfil all his wishes. The Christ of negative

criticism could as little have caused such a report, as He could have excited so bold a hope in the heart of a Gentile.

4. This whole history offers a striking proof of the indispensable necessity of faith, as a *conditio sine qua non* of seeking anything from the Lord, as well as of receiving much from Him. The nature, too, of true, as opposed to seeming, humility is here shown. False humility is kept from coming to Jesus, by the feeling of its own unworthiness; true humility acknowledges “Neither thought I myself worthy,” but comes, Augustine very well remarks, “*dicendo se indignum præstitit dignum, non in cujus parietes, sed in cujus cor Christus intraret.*”

5. In bestowing this favour upon a Gentile, Christ does not depart from His own principle, Matt. xv. 24. Not his building of a synagogue, nor the recommendation of the Jewish elders, but his faith, numbers him among the spiritual Israel, and makes him a partaker of the *περιτομή τῆς καρδίας*, Rom. ii. 29, which obtains admission into the kingdom of God.

6. This manifestation of faith in a Gentile, as contrasted with the unbelief of the Jews, has a deep symbolical meaning: compare Matt. viii. 11, 12, and John i. 11—13.—The intercession of the friends and elders testifies to the duty and benefit of intercessory prayer, and is a striking proof of the necessity and blessedness of this service of love: comp. Jas. v. 16. “These elders, though not without faith, had still less faith than he who sent them (ver. 9). Nevertheless, they do not pray in vain. Thus they who have less grace may often profit those who are farther advanced than themselves.” Gerlach.

HOMILETICAL HINTS.

The first heathen who experiences the miraculous power of the Lord.—Great faith is, 1. candid in requesting, 2. humble in approaching, 3. joyful in receiving benefits from the Lord.—The intercession of Jews, for a heathen, unusual, touching, and effectual.—No greater love for Israel, than care for their highest interests.—Jesus ready to go, wherever faith and want call Him.—Earnest intercession, the best service of friendship.—Humility and faith intimately united: 1. How true humility leads to faith; 2. how true faith never forgets humility.—There is more faith on earth than we know of.—Great faith is, 1. noticed, 2. praised, 3. rewarded, 4. held up for imitation by Jesus.—The centurion of Capernaum before a threefold tribunal: 1. The judgment of man, ver. 4—he is worthy,

etc.; 2. the judgment of conscience, ver. 6—"I am not worthy," etc.; 3. the judgment of the Lord, ver. 9—"such faith," etc.—The great faith of the head of the family, a blessing to all its members.—How distress takes us to Jesus; how Jesus comes to the distressed.—Great faith, a rarity: 1. It is so; 2. it cannot but be so; 3. it always will be so.—We should sympathize with, and praise, the good we find in others.—Time and space, no limits to the Lord's gracious succour.—To be highly praised, we must have deeply humbled ourselves before Him.—Lessons of love: 1. The love of a heathen to Jews; 2. the love of Jews to a heathen; 3. the Lord's love to both, *a.* in deed, *b.* in His words of love.

Starcke.—God, no respecter of persons, Acts x. 34, 35.—*Nov. Bibl. Tub.*: Christian masters should willingly acknowledge the fidelity and obedience of their servants, should interest themselves in them, and not forsake them in either spiritual or temporal necessity.—Men willingly intercede, both with God and man, for their benefactors.—External works are, from self-interest, most commended by men; but Jesus looks at the heart, and commends faith.—*Hedinger*: Become nothing, that thou mayest be something in Christ, 1 Cor. xv. 9, 10; 1 Peter v. 5.—To him that hath, shall be given, and he shall have more abundance.—True grace ever grows and increases.—No better way of being worthy of Christ's favour than esteeming oneself unworthy of it.—*Majus*: The more a man knows of God and of himself, the humbler he will be.—*Canstein*: God does not despise weak faith, but strong faith is more pleasing to Him.—*Lisko*: Strong faith considered, 1. with regard to its nature, 2. with regard to its reward.—Coming to Jesus: 1. Whence it originates,—*a.* from believing confidence, *b.* from love to the brethren; 2. how it is performed,—*a.* with unfeigned humility, *b.* with unlimited confidence; 3. how richly it is blessed,—*a.* it obtains the approbation of Jesus, *b.* it benefits others.—*Palmer*: What is the faith which pleases the Lord, but which He finds not in Israel? 1. It is the faith which arises from humility, 2. which is united with love, 3. which aspires to the highest favours, and strives to appropriate them.—An original application of ver. 8 by *Cassianus*: We should exercise military discipline over our thoughts, saying to the good ones, Come, to the bad, Go.—*Fuchs*: Christian faith: 1. Its source; 2. its manifestation; 3. its blessing.—*Ranke*: Happy he who seeks the help of Christ; for, 1. no man is too mean for His love, 2. no misery too great for His mercy, 3. the conditions of His help too difficult for none.—*Thym*: The sick servant at Capernaum: 1. The

servant's master; 2. the sick man; 3. the Physician.—*Bengel*: Faith: 1. Its nature and proof; 2. its use and praise.

4. *A second Departure from Capernaum.*—*The Son of Man manifested as the compassionate High Priest, at the Gate of Nain, and at the Table of Simon; but also as the Holy Messiah, to the scandal of John, of the People, and of the Pharisees.* (CHAP. VII. 11-50.)

a. *The Young Man of Nain.* (VERS. 11-17.)

11 And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people. 12 Now, when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, He had compassion on her, and said unto her, Weep not. 14 And He came and touched the bier, and they that bare him stood still. And He said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And He delivered him to his mother. 16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people. 17 And this rumour of Him went forth throughout all Judea, and throughout all the region round about.

CRITICAL NOTES.

1. *The day after.*—The definition of time here used, leaves us full liberty to make the raising of the widow's son immediately follow the cure of the centurion's servant. It took place τῇ ἐξῆς, sc. ἡμέρᾳ. If τῷ were the correct reading, as some suppose, καθεξῆς (χρόνῳ) would certainly have followed.

2. *Nain.*—*Natv*, perhaps נַתְּ; now only a small hamlet, Neïn, inhabited by but few families; then a small town, belonging to Issachar, near the source of the brook Kishon, not far from Endor, and two and a half leagues from Nazareth. The name means "the lovely," and was perhaps given on account of its pleasant situation, in the plain of Esdraelon. It is nowhere else mentioned in Scripture. The Fathers Eusebius and Jerome knew it, in their days, as a district two Roman miles south of Tabor. See *Winer in voce*.

3. *Many of His disciples.*—We may understand μαθηταί in its more extended sense, without excluding the twelve Apostles, who had been called and set apart on the preceding day. Such a miracle as the one now about to be performed, was eminently calculated to strengthen their faith, and, wrought as it was just at the commence-

ment of their apostolic life, to have a beneficial influence in training them for their work. The "people" would partly consist of the hearers of the Sermon on the Mount, who would now have an opportunity of again seeing how the Lord fulfilled His own precept, "Be ye therefore merciful, as your Father also is merciful."

4. *Carried out*; comp. Acts. v. 6.—The graves were usually outside the town. *Τεθνηκώς* was probably omitted by A. 54, as being sufficiently understood, on which account there can be no reason for inserting this word (Lachmann). On the various readings of *αὐτῆς χήρα* (sc. *ἡν*), which make but slight alterations in the meaning, see Meyer *in loco*.

5. *The Lord*.—An expression peculiar to Luke (comp. ch. x. 1, xi. 39, xii. 42, xiii. 15, xxii. 61), and specially adapted to denote the dignity manifested in Christ's words and deeds. Bengel remarks, "*Sublimis hæc appellatio jam Luca et Johanne scribente usitatior et notior erat, quam Matthæo scribente, Marcus medium tenet. Initio doceri et confirmari debuit hoc fidei caput, deinde præsuppositio potuit.*"

6. *Weep not*.—The Lord allays the grief of this widow, as He did the fear of Jairus, before He manifests His miraculous power.—*Ἑσπλαγχνίσθη*, comp. Matt. ix. 36. It is a revelation of the compassionate High Priest, so distinctly exhibited, also, by that kindred spirit of St Paul and St Luke, the writer of the Epistle to the Hebrews.

7. *The bier*, *σορός*, was open. Since the bearers and the funeral procession stopped of their own accord, when Jesus met and accosted the widow, it is unnecessary to suppose anything miraculous in their instantaneously standing still. "*Miracula præter necessitatem non sunt multiplicanda.*" If the bearers sympathized with the mother, it is probable that some expectation of help was excited in them also.

8. *Young man*, etc.—A word of command from the Prince of Life. Comp. Luke viii. 56; John xi. 54. His immediate sitting up and speaking, show that not only life, but health and strength, were restored. Delivering him to his mother, He completes this miracle of power by an act of love. The care of the Lord for the newly-awakened dead is in every case conspicuous. When He raised Jairus's daughter, "He commanded to give her meat." When Lazarus came forth, He ordered the bystanders to loose him from his grave-clothes.

9. *A fear*.—Not equally deep in all, and perhaps not free from superstition; yet so far of the right sort, that it led them thankfully

to glorify God and the Lord Jesus. It is not astonishing that they should esteem Him a prophet, since the prophets not only foretold future events, but also performed miracles, and even raised the dead to life.

10. *Visited*.—Comp. Luke i. 68. With respect to the æsthetic explanation of this miracle, see a sermon of Herder's, *Sämmtliche Werke zur Rel. und Theol.* ix., p. 232, etc.

DOCTRINAL REFLECTIONS.

1. The raising of the dead belongs especially to that class of *σημεῖα* which symbolize the life-giving agency of the Lord: John xi. 25, 26. They are only conceivable to those who adhere to the doctrine of the union of divinity and humanity in the person of Jesus, and firmly believe in His own resurrection. To suppose that the three dead persons, whose revivification is narrated in the Gospels, were only apparently dead, is a gratuitous assumption of Rationalism. But even when we admit, on good grounds, the reality of their physical death, we by no means thereby say that all capacity for receiving the influence of His word of power had departed. Their very hearing of that wonder-working voice (when once the reality of their revival is proved on historical grounds) would lead us to infer the opposite. This voice does not penetrate to the bodies, but to the spirits, of the sleepers; and who shall decide when the separation of soul and body is irrevocable, and their reunion utterly impossible? This can only be the case when the corporeal organism is entirely destroyed, or has become untenable, which was by no means the case in these instances. They were no mutilated or corrupted bodies which our Lord reanimated, but persons recently deceased, whose bodily organism needed not to be either recreated or restored, but only to be quickened. "There was still a freshly-trodden path between the corpse and the spirit that had left it; and thus much is clear, that the body of the recently dead is, in its first condition, very different from a mummy or from a decaying skeleton" (Lange). These remarks will have little interest for those who consider the connection between body and soul as something quite as external as that between a bird and its cage. But the more modern science strives to understand, not only the unmistakeable distinction, but also the intimate connection, between spirit and matter, the less rash seems the supposition, that the spirit, immediately after death, is in much closer union with its scarcely forsaken dwelling than many think. This seems especially to have been the

case with the dead whom Jesus reanimated. Dying, as they did, at a period when life and immortality had not yet been brought to light, their utmost attainment could only have been to meet death with tranquillity; they could not have longed for it. They were also still bound to earth by the ties of blood or sympathy. If ever tears, prayers, and entreaties could still chain a spirit to earth, or produce a desire to live again upon it, it was the case in these instances; and scarcely do they hear the voice of Omnipotence, than they have both the power and the will to obey it.

2. If then, the possibility of these miracles of raising the dead, as recorded in the Gospel, cannot be denied *per se*, their reality is sufficiently proved. The Lord Himself appeals to the fact that νεκροὶ ἐγείρονται, as one of the signs of His Messiahship; and that which had already been done by the prophets, was still more befitting Himself, the greatest whom the Father had sent into the world. The witnesses, too, of these facts were many, and beyond suspicion; even witnesses of a later period are not wanting. See especially the fragment of Quadratus, an evangelist of the apostolic period, in Eusebius, II. E. 4, 3, who also declares that this apologetic writing existed in his days, and was known to himself and to many of the brethren. It is also spoken of by Jerome, *Catal. Script.* ch. 19. At the time when this was written, the youthful personages raised by the Lord might have been still alive. But the strongest proof of the truth of these occurrences still lies in the internal evidence of the narratives. Any unprejudiced person reading the raising of the widow's son, or of Lazarus, would be constrained to exclaim, "Ce n'est pas ainsi qu'on invente!" With regard to the silence of Matthew and Mark concerning this miracle, we can only account for it by suppositions. Perhaps it was because the name of the youth and his mother were unknown. The silence of Matthew might also be explained by the view, that, on the occasion of this departure from Capernaum, he probably remained behind some few days, to conclude the arrangement of his affairs. That of Mark is sufficiently justified by the fact, that his Gospel is written on a far less comprehensive plan. Indeed, with such abundance of material, none of the Evangelists seems to have aimed at completeness; and the distinction of miracles into more ordinary and more difficult, which latter they must be specially careful not to omit, lest they should be contested, was probably utterly unknown to their simplicity.

3. In comparing the raising of the dead by the Lord with the

similar acts performed, on one hand, by the prophets, and on the other, by the Apostles, we perceive both a remarkable distinction and a striking coincidence. The sublime repose with which He performs even this miracle, the majesty with which He pronounces the command of His own omnipotence, and the absence of all effort, excitement, or concentration of the powers of mind and body, not unfrequently exhibited by men of God on similar occasions, are peculiar to the Lord.

4. The occurrence at the gate of Nain may be regarded as one of the most striking proofs of the consolatory doctrine of a *providentia specialissima*. The exact time of the young man's death and burial, the route of the funeral procession, the meeting with the Lord just at the critical moment,—not one of these particulars happens according to chance. Time, place, and circumstance, all are arranged for the attainment of noble ends—the comfort of the afflicted, the glory of the Lord, and the manifestation of His divine and life-restoring power.

5. These reanimations of the dead by our Lord are both symbols of the life which He awakens by His Spirit in a world spiritually dead, and prophecies of that which shall take place on a far more extensive scale in the *ἐσχάτη ἡμέρα*. He Himself connects these two views in the strictest manner, John v. 24–29.

HOMILETICAL HINTS.

The gate of Nain, the sanctuary of the Lord's glory. We see Him here manifesting His glory,—1. as the Great Prophet, confirming the truth of His doctrine by the most astonishing miracle ; 2. as the merciful High Priest, drying the tears of the mourner ; 3. as the Prince of Life, depriving the grave of its prey.—The actions of the Lord, in the midst of His disciples, a continual performance of His promise, John i. 51.—The personal encounter of the Prince of Life with the prey of death.—How death contends with life, and life with death : 1. Death, *a.* lays the most vigorous age low, *b.* severs the holiest ties, *c.* causes the bitterest tears ; 2. life is here, *a.* manifested, *b.* restored, *c.* dedicated to the glory of God.—The meeting of the Lord with the funeral procession, a proof of the special providence of God.—The gate of Nain, a school of Christian affliction and consolation.—Weep not : 1. How easy a word to use ; 2. how difficult an injunction to obey ; 3. how blessed an office to dry the tears of the mourner.—Christ the life of men, 1. in creation, 2. in renewal, 3. in resurrection.—The omnipotent re-

urrection-word : 1. The sublime utterance, 2. the mighty working, 3. the God-glorifying echoes of this word.—How the Lord, 1. comforts the mourner, 2. raises the dead, 3. unites the separated.—Eternity dawning over the gate of Nain.—The glory of God, the best result of the miracles of Jesus.—How the mighty word of the Lord changes all things ! 1. A funeral procession into a body of witnesses to His miracle ; 2. a bier into a place of resurrection ; 3. a mourning widow into a thankful mother ; 4. a public way into a sanctuary of God's glory.—He who marvelled at great faith, also sympathized with great misery.—The love of the Lord, 1. a preventing, 2. a consoling, 3. an all-prevailing love, Eph. iii. 20.—The young man raised from his coffin, Jairus's daughter from her death-bed, Lazarus from the grave.—The journeyings of Christ, a lifting up of God's countenance upon His people.—The work of the Lord, 1. in the soul of the mother, 2. on the body of the son.—Spiritually awakened children a gift of God to parents.—Fear and joy are here closely united.—The fame of the Lord continually increasing during this period of His history.

Starcke.—True Christians follow Christ, whether to Cana or Nain, to Tabor or Golgotha.—*Brentius* : The Lord's grace overlooks no town ; the sunshine visits even the meanest villages and hamlets, in due time.—*Cramer* : The world is a pleasant Nain, but death spoils all its pleasure.—Rejoice with them that do rejoice, and weep with them that weep.—*Bibl. Wurt.* : The young should not put aside the thought of death, but pray with Moses, Ps. xc. 12.—*Nov. Bibl. Tub.* : How often does the Lord call to the spiritually dead to arise, in vain !—*Majus* : They who are raised to spiritual life speak with new tongues, and lead a new life.—*Osiander* : Fame and a good name follow noble deeds.

Lisko.—Christ the conqueror of death, 1. in His condescending philanthropy, 2. in His divine power and majesty.—The interment of the dead.—*Heubner* : Life arriving, death departing—happy exchange ! life conquers death.—The look of Jesus still directed to the afflicted among His flock.—“He who is afraid of death is afraid of Jesus.” *Scriven*.—The happiness of reunion.—*Arndt* : This history a mirror of mourning and consolation : 1. A mirror of mourning ;—*a.* the vanity of the world ; *b.* the return to the world ; *c.* the uncertainty and shortness of life ; *d.* the departure of temporal comforts ; *e.* the progress of life, a following of the dead, *processus mortis* : 2. A mirror of consolation ;—*a.* the gracious presence of Christ ; *b.* the compassionate heart of Jesus ; *c.* His gracious word,

Weep not; *d.* His outstretched hand; *e.* His life-giving word.—*Fuchs*: A glance, 1. at the dead youth, 2. at the weeping widow, 3. at the Almighty Lord, 4. at the astonished multitude.—*Rieger*: Two powerful dominions: the sad one of death, the joyful one of life.—*Petri*: The wholesome recognition, 1. of our desperate need, 2. of the all-powerful help of the Lord.—*Westermeyer*: The funeral procession in the gates of Nain: 1. The dead man who is carried out; 2. the mourners who follow; 3. the Consoler who suddenly enters.

N.B.—It is generally necessary, in preaching on this history, to guard against a too sentimental representation of the death of the youth, the grief of the widow, the joy of the reunion, etc. Nothing is easier than to draw tears in abundance from the eyes of hearers in this manner. But the sublime simplicity of Luke is an unsurpassable model; and to develop the distinctively Christian element of this narrative promises more fruit, than fantastic verbosity concerning the human, the tragic, etc.

b. The Embassy of the Baptist. (VERS. 18—35, comp. Matt. xi. 2—19.)

18 And the disciples of John showed him of all these things. 19 And John calling unto him two of his disciples, sent them to Jesus, saying, Art Thou He that should come? or look we for another? 20 When the men were come unto Him, they said, John Baptist hath sent us unto Thee, saying, Art Thou He that should come? or look we for another? 21 And in the same hour He cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight. 22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. 23 And blessed is he, whosoever shall not be offended in Me. 24 And when the messengers of John were departed, He began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 27 This is he of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he. 29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. 31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? 32 They are like unto children sitting in the market-place, and calling one to

another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. 33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. 34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners! 35 But Wisdom is justified of all her children.

CRITICAL NOTES.

1. *Of all these things.*—The miracles the Lord had lately performed, especially the raising of the young man at Nain, the fame of which had been so widely spread (ver. 17). Concerning the place where John was imprisoned, see Lange on Matt. xi. 2. St Matthew reports this mission in a different historical connection: it seems to us, however, that the order of events as recorded by St Luke is preferable. It appears from both accounts, that though the Baptist was deprived of liberty, intercourse with his disciples was still allowed him.

2. *Art Thou, etc.*—We find it impossible to accept the view, that John had any doubts concerning the Lord's person. Such an interpretation of the passage was opposed both by the ancient Christian Church and by the Reformers, as untenable (see Grote in Rudeld, and Guer. Zeitschrift. für luth. Theol. and Crit. 1857, iii.).—But neither is it more probable, that he put this question for the sake of his disciples alone, or that he intended in this manner to offer his last public homage to the Lord from his prison. It is more the question of increasing impatience, than of secret unbelief. Not the person, but the actions of Jesus, are an enigma to John; matters are going on too slowly for him, especially now that he sees himself condemned to involuntary inactivity. In vain has he waited for a speedy and public declaration, on the part of Jesus, of His Messianic dignity. It perplexes him to find the Lord speaking rather by deeds than words; and the more so, since these deeds are not miracles of judgment, like those performed by the prophets, but acts of mercy, which perhaps but ill corresponded with the expectations he had formed concerning the Master of the threshing-floor, with His fan in His hand (Matt. iii. 11). Perhaps, too (Ebrard), he was displeased that the Lord had hitherto made no distinct and separate party among the people, as he himself had begun to do; but was leaving the edifice he had so far reared to fall to decay, and wandering from place to place, in an apparently desultory manner. We are, therefore, by no means obliged to conclude "that he was uncertain how to understand the revela-

tion which God had bestowed upon him" (Hofmann, Weissag. und Erf. ii., p. 75). But especially must it have seemed strange to one of John's views, that the Lord should hitherto have appeared chiefly in a prophetic, and not in a strictly royal character. So far, but only so far, may we speak of a doubt, or a trial of faith, in the imprisoned Baptist, which will the less surprise us, when we consider how entirely he was still standing within the limits of the ancient covenant, whose heroes were more distinguished by contests than by sufferings, and whose great reformer, Elijah the Tishbite, in whose spirit and power John had come, had himself experienced seasons of desertion and distress (1 Kings xix. 2—4). Must not such a mind, as the Baptist's, have had its Gethsemanes as well as its Tabors? And all this is rendered the more probable, by the supposition that he might foresee, in spirit, his own approaching end, and long the more vehemently to see, before his death, the manifestation of that kingdom of God to which his life had been devoted. They who would condemn him must surely know the life of faith more from description than from their own experience.—In one respect he is, even on this occasion, a model for our imitation: his difficulties do not drive him from Christ, but he brings them directly to Him who alone could solve them. Concerning the notion, that it was impossible that such strange reports should have penetrated his prison, see Winer on the Article Gefängniss, and Acts xxiv. 23.

3. *In that same hour.*—The disciples of John then found our Lord in the midst of His wonder-working activity; and this account of Luke, far from being "a merely explanatory addition of his own" (Ewald), shows us, on the contrary, why the Lord gave them just this answer, derived from what was His occupation at the moment. In this enumeration of sufferers who were healed, we must not overlook that Luke, the physician, distinguishes between those with natural diseases and demoniacs, and especially mentions the restoration of sight to the blind, as a gift of the Lord, ἐχαρίσατο.

4. *The blind see, etc.*—By appealing to these signs of His Messiahship (Isa. xxxv. 5, 6, lxi. 1), our Lord shows, on the one hand, that the publicity desired by John was sufficiently attained, and on the other, that it was His intention to declare Himself, as yet, only by His deeds. The question of the Baptist, too, was thus answered in the affirmative, for, under this form, the information was given to him, that Jesus was indeed the Christ; and that, so far as he himself had become spiritually poor, the Gospel was preached to him also. The question, whether by πτωχοί we are here to understand

the literally or spiritually poor, may best be answered by the consideration, that the latter were generally found among the former, and that thus both meanings are here united.

5. *And blessed is he.*—A hint by no means superfluous to John, still less so to his disciples, but specially applicable to subsequent times.—*Whosoever shall not be offended*; “*rara felicitas*,” Bengel. Comp. 1 Pet. ii. 8.

6. *And when—departed*; in Matthew, *τούτων δὲ πορευομένων ἤρξατο*.—As though the Lord could scarcely wait for the departure of the messengers, to do away with the unfavourable impression which the inquiry of the Baptist had perhaps made upon the people. Not only to defend the honour of John, but to anticipate any misapprehension of his work and person, He addresses a detailed discourse to the people, wherein He exalts the character of John, and reproves their instability. Some among them might have been thinking that John was not always equal; Jesus so far turns this reproach upon the nation, as to say that neither Himself nor John had ever been able fully to satisfy them.

7. *Reed.*—The Lord begins by pointing out what John was not: not a reed, not a luxurious man, etc. This declaration, that the Baptist was not an unstable or wavering man, is, as it were, an assurance that the Baptist had had no doubts concerning the Lord's person; as Chrysostom well remarks, Homil. 37. No answer follows the first question, since every one could supply it for himself. The gradation, in this series of denials, is worthy of notice: *κάλαμον, ἄνθρωπον, προφήτην*.

8. *A man*, etc.—This question contradicts the notion, that John sent to Christ because he was weary of his imprisonment, and hoped to be delivered from it. A contrast, on the one hand, to his own garment of camel's hair in the wilderness, and on the other, to the magnificent attire of his enemies at the court. The palace, and not the prison, would be the place to find one living luxuriously.

9. *A prophet?* etc.—Instead of announcing that John had, in any degree, forfeited his pretensions to this name, the Lord shows how far he surpassed ordinary prophets. He is greater than all his predecessors, in being allowed to be the herald of the Messiah.

10. *This is he*, etc.—Comp. Mal. iii. 1. “If ye will receive it, this is Elias, which was for to come, as Malachi prophesied; and for whom was Elias to prepare the way? Malachi says, before the Lord God Himself. What then does Jesus testify of Himself when He says that John went before Him as Elias? Whoso hath ears to

hear, let him hear!" C. J. Riggenbach, Vorles. über das Leben Jesu, Basle 1858, p. 248.

11. *Among those that are born of women.*—Comp. Matt. xi. 11. St Luke rightly supplies the word *προφήτης*, which is presupposed by the *ἐγγέρεται* of Matthew. It is as being the messenger of whom Malachi had spoken, that John deserves to be considered the greatest of the prophets. The Lord is not here speaking directly of his moral excellence, but He would not have bestowed this praise upon His forerunner if he had possessed only prophetic dignity, without exalted personal worth. The second part of this sentence can, by no means, be understood as a testimony of the Lord with regard to Himself (Fritzsche and others). How could the King place Himself on a level with those who were in His kingdom? No; He is speaking of the least of His disciples; and this is said of them, not in so far as they might be Apostles or Evangelists, but merely as disciples. He is referring to the advantages they enjoyed beyond the most distinguished men under the Old Covenant, whose series closed with John. They possessed, by means of the light vouchsafed to them, through their own experience of His redeeming power, a deeper insight into the nature, progress, and blessings of the kingdom of heaven, than had been bestowed upon John. And if this were true of those who then believed in Jesus, how much more so of us, to whom His greatness has been so far more gloriously manifested by the history of centuries!

12. *And all the people, etc.*—It is a question, whether this, and the following verse (vers. 29, 30), form a remark introduced by St Luke to inform his readers, who were not inhabitants of Palestine, of the kind of reception which the preaching and baptism of John had experienced from different classes (Bengel, Paulus, Lachmann, Bornemann, Stier), or whether they are a continuation of our Lord's discourse. We are inclined to prefer the latter view, both because the words *εἶπε δὲ ὁ κύριος*, ver. 31, are, both on internal and external grounds, of doubtful authority, while vers. 29, 30, contain nothing which the Lord might not also have said; and because no second example of so ample an interpolation, without notice, appears. This statement of the treatment which the preaching and baptism of John obtained, naturally introduces the reproof of vers. 31–34.

13. *Ἐδικαίωσαν τὸν Θεόν: i.e.,* not only, "they declared, by their deed, that His will, that they should receive John's baptism, was right" (Meyer); but they concurred in the judgment of God, which

declared them to be sinners, and in need of such a baptism of conversion.

14. *Ἡθέτησαν*.—It was the counsel of God (*βουλή*), that the Jews should be prepared for the appearance of the Messiah by the baptism of John. The scribes and Pharisees, by refusing this baptism, rendered this counsel vain with regard to themselves (*εἰς ἑαυτούς*), and thus showed themselves their own bitterest enemies, as must always be the case with the rejecters of the Gospel. The Lord is here, as in John v. 33–35, looking back upon the period of John's ministry as one already concluded; and being convinced that the opposition against Himself arises from the same source as that excited by John, He is led to utter the parable which follows.

15. *Whereunto then shall I, etc.*—Here the inquiry of perplexity, as in Mark iv. 30 that of confidential consultation with His disciples. The reply is an unanswerable proof of the attentive regard He bestows upon everyday life, even as it is manifested in the world of children. He sees future men in children, and grown-up children in men.

16. *Like unto children*.—We cannot agree with the usual method of interpreting this parable, as if the children (*i.e.*, the Jews) had thus spoken to, and played with, *each other*; for then who could those have been who had not danced when the others piped, nor wept when the others mourned? Neither can we accept the view which includes Jesus and John among their contemporaries, representing them as the children speaking, and the Jews as the children spoken to (Fritzsche). We should rather reverse this explanation, and consider Jesus and John represented (according to Matt.) as *ἐταῖροι*, to whom the people are introduced as speaking, and complaining that these friends had always acted in a manner contrary to their desires. They had desired cheerfulness in John, and he had come *μῆτε ἐσθίων μῆτε πίνων*; from Jesus they had required seriousness and sadness, and He had manifested a mild and joyful spirit. By this manner of treating it, not one feature of the parable is lost, while the application is easy and natural. Compare Lange, *Leben Jesu* ii., p. 761, with whose objections against the interpretation of R. Stier we fully agree.

17. *Neither eating bread nor drinking wine*.—Comp. Luke i. 15. John's strict mode of life was entirely in accordance with the spirit of his doctrine, but displeasing not only to the courtiers of Herod, but also to all those who, infected with the leaven of the Sadducees,

took pleasure in unrighteousness. They accused him not merely of madness, but of possession (Scripture expressly distinguishes between the two, John x. 20). No wonder he would not dance when they had piped!

18. *The Son of man.*—This appellation is here peculiarly appropriate, standing as it does at the head of a statement pointing out the perfect humanity of our Lord. He had come eating and drinking, by no means despising the pleasures of social life, but enjoying them in moderation, even in the company of publicans and sinners. But the legal self-righteousness of the age had found herein a stone of stumbling. That severe and unbending strictness, which was not tolerated in John, seems to have been required from Christ. And when He gave no audience to this demand, the names of “a gluttonous man, a wine-bibber, a friend of publicans and sinners,” were bestowed upon Him by His contemporaries, who little deemed that in the latter they were designating Him by His most honourable title (comp. Luke xv. 2). Not only were the disciples of John offended at Him (comp. ch. v. 33), but also the Pharisees, and all who saw with their eyes. The majority did not accept Him, because He would not weep when they raised the cry of mourning. It would have been a hopeless effort to labour for the conversion of such a nation, if no exceptions to this sad rule had been found. That there were such exceptions, is shown by the Lord in the following verse.

19. *But Wisdom, etc.*—For various views of this passage, see Lange on Matt., p. 420. This saying may perhaps have been a proverb in common use among our Lord’s contemporaries, at least it seems to be of a peculiarly sententious character. Wisdom, in this place, can only mean the heavenly wisdom which was manifested in Jesus and John, and which personally appeared in Jesus. Her children are they who are not only born of her, but who also prove their relationship by the possession of an understanding heart; and the justification of Wisdom takes place when she is absolved from such accusations, and recognised in her true character. Such a justification could be expected from those alone who were her children, but was required from all who were such. This saying is not to be regarded as a lament, but rather as a contrast to what precedes it, and as an encouragement for the followers of Jesus, whenever they may meet with accusations somewhat similar to those of which Himself and the Baptist were the subjects.

DOCTRINAL REFLECTIONS.

1. A conclusive proof of the great difference between the Old and New Covenants is offered by the fact, that the greatest of the prophets cannot, without difficulty, agree in the Lord's method of operation. The quiet and gentle spirit of the Gospel could only gradually make its way through the midst of the splendid expectations which the words of the prophets had excited. Even John was offended in Jesus before he became, in spirit, a disciple of this best of Masters. The whole of the Gospel history is a continuous proof of the truth of Christ's words, "It must needs be that offences come" (Matt. xviii. 7); and *σκάνδαλα* serve on this, as on every occasion, to promote the manifestation of the Lord's glory, and the coming of His kingdom.

2. The Lord here, as also on another occasion (John v. 36), appeals to His *ἔργα*, as the proofs of His divine mission. Another example of the identity between the Christ of the synoptical Gospels, and the Christ of St John's Gospel; and, at the same time, a significant hint for every one who would still exclaim, with the apostle of infidelity, "*Otez moi ces miracles de votre Evangile.*" The Lord did not perform miracles that they might become stumblingblocks, but rather aids to faith; and His answer to those who are secretly offended, but who yet bring their doubts to Him for solution, and are susceptible of reasonable conviction, still is, "The blind receive their sight," etc. All abstract reflections would, however, be lost upon one whom the moral effects of Christianity upon individuals, and upon mankind in general, should fail to convince that a super-human power works in and by it. Hence it follows, that they alone who personally belong to the *τυφλοῖς* and *κωφοῖς*, who have received spiritual cures from the Lord Jesus, possess an assurance of faith which nothing can shake. This is the true evidence of the Spirit and of power, and the climax of all apologies. Jesus knows and foresees how much it will cost to flesh and blood to overcome all offence at Him and His work, and therefore He declares him blessed who has attained such an elevation. If another beatitude might be added to this, it would be, "Blessed is he who, when he is offended, betakes himself to Jesus for relief."

3. The Lord bestows high but perfectly just praise upon His imprisoned forerunner. The whole life of John is a continuous commentary upon what is here expressed in few words, and sets a seal upon the correctness of this description of his character. Nor

is praise, bestowed on such an occasion, less honourable to Him who utters it. We can but admire, first, the deep wisdom which thus strives to correct a false impression, and then, the holy severity with which He reproves, without respect of persons, the faults of His contemporaries. We remark also, that while the Lord refuses to give direct proof of His Messiahship, He indirectly brings it to light, by alluding to the difference between His views and spirit and those of the Baptist, and at the same time manifesting the superiority of His own. Perhaps, too, the people, after what had occurred, were inclined to look with contempt upon the desert prophet: the words of the Lord, however, were calculated to constrain them rather to take a searching and humbling view of their own hearts.

4. "He that is least in the kingdom of God is greater than he." Obviously one of the clearest evidences of the inestimable advantages enjoyed by the sincere disciples of the Lord; but, at the same time, a testimony, borne by Christ to Himself, which must not be overlooked. How exalted must have been the consciousness which He bore within Him, who could set the least of His disciples above the greatest of the prophets, and yet declare, "I am meek and lowly of heart!" Matt. xi. 29.

5. The different conduct of the publicans and Pharisees, with respect to the baptism of John, offers a convincing proof that self-righteousness is a far greater hindrance to the reception of the kingdom of God in the heart, than the unrighteousness of the most deeply fallen sinners. Comp. Matt. xxi. 31, 32.

6. The reception bestowed upon John and Jesus by their capricious contemporaries, is repeated in various forms, both in the history of the theocracy of Israel, and in that of the Christian Church. This phenomenon reappears when men judge after the flesh; when the truth is judged according to a previously laid down system, instead of the system being unreservedly submitted to the wisdom of God; when, in a word, the natural man has the supremacy. The Apostle's word, 1 Cor. ii. 15, holds good only of the spiritual man. The natural man always desires something different from what God wills, or he desires what God wills at another time, in another manner, or in another measure. And thus the only infallible test, whether we belong to the τέκνα τῆς σοφίας or not, consists in the relation in which we stand towards the word and testimony of God. The truth of God is recognised by the children of Wisdom, because, even when it is opposed to their natural feelings, it finds a deep response in the sanctuary of their hearts and consciences.

The children of Wisdom here are, fundamentally identical with the *νήπιοι* (Luke x. 21), to whom the things of God are revealed.

7. The climax of all the *σημεῖα* of the Lord, and, at the same time, the means by which these are still continued in a spiritual manner, is the preaching of the Gospel to the poor—the highest testimony to its own divine origin. Comp. 1 Cor. i. 26–31.

HOMILETICAL HINTS.

The fame of the Lord penetrating a solitary prison. 1. John contrasted with Jesus: *a.* His secret offence; *b.* his longing inquiry. 2. Jesus contrasted with John: *a.* His satisfactory answer; *b.* His serious warning; *c.* His powerful commendation.—Doubts should only take us more quickly to Christ.—Doubt dies only in the immediate presence of Him concerning whom it was excited.—Art Thou He that should come? This question is answered, *a.* with the *no* of unbelief, *b.* with the *yes* of faith, *c.* with the hallelujah of gratitude.—The great Advent-question: *a.* its great importance; *b.* its satisfactory answer.—The miracles of the Lord, whether in the physical or moral world, His best credentials.—Christ is still performing the same miracles as He did when John sent to Him.—The healing of the blind by Christ.—The raising of the dead by Christ.—The preaching of the Gospel to the poor, 1. a plain evidence for the Lord's Messiahship, 2. an inestimable benefit for the world, 3. an infinitely exalted yet holy exercise for the Christian.—How poverty meets Christ, and how Christ meets poverty.—The blessedness of those who are not offended in Christ: a rare, a rich, an obtainable blessedness.—The holy love and holy seriousness of the Lord towards candid doubters.—The instability of the reed, and the stability of John.—One need not go to Jordan's banks to see reeds shaken with the wind.—The prophet in his raiment of camel's hair, the courtier in soft clothing.—The man morally free, in fetters; and the slave of this world, at liberty.—John, *a.* equal to, *b.* yet above, the prophets of the Old Testament.—The office of John the Baptist as a messenger: 1. Its origin; 2. its importance; 3. its enduring value.—The greatness and the littleness of John the Baptist: 1. His elevation above other prophets. No prophet was, *a.* gifted with clearer light, *b.* provided with a more exalted mission, *c.* more highly honoured, *d.* or ennobled by purer virtue, than John. 2. His littleness, compared with the genuine disciples of the Lord. The true Christian is, *a.* gifted with clearer light, *b.* promoted to a more exalted mission,

c. more highly honoured (John xv. 15), and called to practise purer virtue than John.—The saying of the Lord, concerning the greatness or littleness of John the Baptist, *a.* shames those who stand beneath him, *b.* encourages those who stand near him, *c.* rejoices those who really surpass him.—The reception of the Baptist, by Pharisees and publicans, 1. very different, 2. perfectly explicable, 3. always significant. Jesus and John found, and always will find, the same friends, and the same enemies.—Recognition of what is right before God, is the beginning of conversion.—Enmity to truth is enmity to one's own soul.—The world of children, a likeness of the world of men.—The alternation of rejoicing and lamenting according to the custom of children, and children of larger growth.—The servant of truth is not called upon to fashion himself according to the changeful humours of his contemporaries.—How far it is allowed to the preacher of the Gospel, to order himself according to the requirements of others.—Strict seriousness always condemned by the world as delusion.—The Son of man came eating and drinking.—A moderate use of the enjoyments of life permitted and hallowed by the word and Spirit of the Lord.—Christ, the friend of publicans and sinners: 1. A base scandal, 2. a holy truth, 3. a high honour, 4. a joyful announcement, 5. a model worthy of imitation.—The Lord Himself, a proof of the truth of His own saying (Luke vi. 26).—The justification of Wisdom by her children is, 1. necessary, 2. safe, 3. and satisfactory.—As long as there are children of Wisdom, the foolishness of God (1 Cor. i. 25) has nothing to fear.

Starcke:—It is a beautiful and pleasant thing, when a good understanding exists between teachers and hearers; and when they diligently edify one another.—*Majus*: Learn to answer aright the all-important question, Who is the true Saviour of the world? thus wilt thou be truly enlightened.—After Christ's example, we should show that we are Christians rather by our deeds than our words.—It is a great thing when we can say, in deed and in truth, that we are confident, 2 Cor. i. 12.—*Majus*: They who follow Christ, meet with many hindrances and causes of offence, which must be removed and conquered, Isa. lvii. 14.—*Osiander*: Constancy in that which is good, an ornament to the child and servant of God.—*Brentius*: Rough and honest people are, for the most part, more easily persuaded by the word of truth, than presumptuous hypocrites and pretended wise ones.—He who despises that counsel of God which is intended for his soul's salvation, will experience the

counsel of God against him, to his loss and sorrow.—*Hedinger*: God will defend Himself to none; let feeble man silence his censorious detractors.—God's servants were always slandered in former times; why should His servants expect better treatment now?—The world goes on in its old way: it calls evil, good; and good, evil (Isa. v. 20): be not surprised at it.—*Osiander*: The teacher is yet to be born who shall please all men.—*Majus*: Wisdom calls fools to come, and would make them wise; but few hear and follow her.

Heubner.—He who does not find salvation in Christ, may seek it elsewhere in vain.—Only one future will surpass all our expectations, the future of Christ.—Christianity is founded upon history and facts.—Christianity, a religion for the poor.—*Guyon* (on ver. 38): John is a type of the condition of repentance: He who penetrates farther into the kingdom of grace, and attains the full enjoyment of grace, is greater and more blessed than he who still remains at repentance.—*Luther* (vers. 32–34): If we preach the Gospel, it is of no use; if we preach the law, it is of no use: we cannot make people truly joyful, nor truly sad.

On the passage, vers. 18–27 (comp. with Matt. xi. 2–10). The double testimony brought before the people by Jesus: 1. Testimony to Himself (vers. 18–23); 2. testimony concerning John the Baptist (vers. 24–27).—*Couard*: John: 1. His faith, 2. his walk, 3. his works.—*Ph. D. Burk*: When Jesus would show a soul its unhappiness without Him, He speaks to it of the happiness of those who abide in Him. *Contraria contrariis curantur*.—*Thym*: The days of the Baptist. We will consider, 1. The question for proof: *a.* from whom it comes, *b.* what is its purport, *c.* what its design. 2. The answer from experience: *a.* who gives it, *b.* what it points at, *c.* what prize it sets before us. 3. The testimony in truth: *a.* by whom it is given, *b.* what it demonstrates, *c.* whither it tends.—*Höpfner*: The glory of Jesus, who came into the world in the form of a servant.—*Florey*: What the Lord requires of those, who would prepare His way in the hearts of men.—*Arndt*: Jesus, the friend of the poor.—*Rautenberg*: Jesus, the hope of anxious souls.

For other examples, see Lange on Matt. xi. 2–10.

c. *The Repast in the House of Simon the Pharisee.* (VERS. 36–50.)

36 And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat. 37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat

at meat in the Pharisee's house, brought an alabaster-box of ointment, 38 And stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment. 39 Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him; for she is a sinner. 40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said, I suppose that he to whom he forgave most. And He said unto him, Thou hast rightly judged. 44 And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for My feet: but she hath washed My feet with tears, and wiped them with the hairs of her head. 45 Thou gavest Me no kiss: but this woman, since the time I came in, hath not ceased to kiss My feet. 46 My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. 48 And He said unto her, Thy sins are forgiven. 49 And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? 50 And He said to the woman, Thy faith hath saved thee; go in peace.

CRITICAL NOTES.

1. *Time of this occurrence.*—Though St Luke relates the repast in Simon's house directly after the message of John, it by no means follows that these occurrences immediately succeeded each other. It is not improbable that the discourse recorded Matt. xi. 20–30 intervened; but, in any case, both events belong to the history of our Lord's public ministry in Galilee, shortly before the second Passover (John vi. 4).

2. *Harmony.*—It has been questioned, whether this anointing were the same recorded by the other three Evangelists, as taking place just at the commencement of the history of our Lord's Passion. Though several famous names stand among those who answer this question in the affirmative, we have no hesitation in deciding in favour of the view which considers them as two distinct occurrences. The two narratives only coincide so far, that in both cases the name of the host is Simon, and that a woman anointed the Lord, and wiped His feet with her hair. But it is as difficult to say why two Simons—one a Pharisee, dwelling in Galilee, and looking upon Jesus with mistrust; the other a healed leper in Judea, bound to Him by grateful love—should not have lived at the same time, as why they, whose difficulty arises from the identity of the names, should leave

us two Judases, two Simons, and two Jameses, in the apostolic catalogue. And with regard to the second coincidence, we need surely scarcely hint at the probability of two women, both filled with love and gratitude to the Lord, conceiving, independently of each other, the idea of offering Him a similar homage. The other features of these narratives are all dissimilar. In the one, the host is an enemy; in the other, a friend, of Jesus: one anointing proceeded merely from grateful love; the other was also an anointing for burial: on the one occasion, Jesus is blamed by the Pharisee; on the other, the woman by the disciples: pride was the cause of the objection of one; selfishness, of that of the other: on one occasion, a sinner is pardoned; on the other, a disciple is honoured. Lange says, that "the criticism which sees in these superficially similar narratives identical occurrences, merely because they accidentally present us with two hosts named Simon, and with some other similarities, is better calculated to arrange uniforms and titles, than to distinguish between characters and scenes pertaining to the higher region of Christian history, or spiritual life" (*Leben Jesu*, p. 737). The supposition, that an erroneous tradition bestowed the name of Simon, which properly belonged to the host of the earlier narrative, upon that of the latter also, seems to us as needless as it is arbitrary. We might, perhaps more justly, suppose that Mary of Bethany might have heard of the act of the sinner of Galilee, and might have been led to the determination of testifying her gratitude in a similar manner. The effort to identify these two occurrences presupposes a possibility of error in the Gospel narrative, which we feel bound, on principle, to oppose.

3. *Desired Him*.—The time and place are not more definitively pointed out. We have as little reason for ascribing the invitation of the Pharisee to sinister motives, as for concluding that it proceeded from the right ones of reverence and love. Perhaps it was pride that induced him to receive at his table a Rabbi whose name was in every mouth, and concerning whom no one yet knew to what lengths He would proceed. And the Son of man, who came "eating and drinking," willingly acceded to his request, though the impurity of the motive that caused it could not have been hidden from Him (*John ii. 25*).

4. *And sat down to meat*, without any washing of feet or anointing, as appears from the sequel. "Jesus lay upon a couch, leaning upon His left arm, with His head towards the table, and His feet turned outwards, towards where the servants stood. His feet

were also bare, since He would have taken off His sandals." De Wette.

5. *A woman in the city, which was a sinner.*—The name of the city is not mentioned. The notion that it was Jerusalem (Paulus), is entirely without foundation. In any case, it must have been a city of Galilee. Sinner seems here especially to denote a person whose unchaste life had brought her into bad repute among her fellow-citizens. On the various ways in which a woman, among the Jews, might merit the name of *ἁμαρτωλός*, see Lightfoot *in loco*.

This woman, "which was a sinner," has, from very early times, often been considered as identical with Mary Magdalene. See Winer *in voce*, and Sepp (*Leben Jesu* ii., pp. 281–299), who has also collected the various legends concerning her. But while, on the one hand, this identity cannot be demonstrated, so, on the other, the difficulties which have been raised in opposition to this notion are by no means insuperable; and we doubt whether the Romish Church deserves, in this respect, the opposition which modern expositors generally raise against her. Tradition—to which a second anointing, by Mary the sister of Lazarus, was not unknown—would not, without special reason, have attributed also to the woman who performed the first, the name of Mary. That Mary Magdalene is first spoken of by name, ch. viii. 2, certainly does not prove that she could not have performed the anointing in the house of Simon. Perhaps she had been among those unfortunate persons, out of whom the Lord had lately cast devils, in the presence of John's disciples, ch. vii. 21. A sinner, such as the Magdalene, would scarcely have been received into the circle of our Lord's friends in an ordinary way; and certainly a more fitting occasion than the occurrence in Simon's house could hardly have been imagined. It may be added, that the conduct exhibited by this woman coincides exactly with what is known of the affectionate Mary Magdalene (John xx. 11–18); and is just what might be expected, if she had then been recently healed of her terrible plague. But we have said sufficient concerning a supposition which, though it cannot be satisfactorily proved, certainly does not deserve to be rejected, as entirely undeserving of consideration.

6. *When she knew.*—The repasts, of which Jesus partook, seem to have been of a somewhat public character. Entrance was allowed to all, not because they were invited, but because the thronging of the people could not be hindered.

7. *An alabaster-box, ἀλάβαστρον μύρον*.—A very fine, and generally white, kind of gypsum, but not so hard as marble, and therefore not so susceptible of polish. “*Unguenta optime servantur in alabastris*,” writes Pliny xiii. 3; and it is probably attributable to this opinion, that ointments and perfumes were generally exported in closed alabaster-bottles, which were opened by breaking their long necks. The alabaster of Damascus was celebrated for its clearness, while the best nard ointment was prepared at Tarsus in Cilicia: comp. Friedlieb, *Archäol. der Leidensgeschichte*, on Matt. xxvi. 6. For the rest, it was a prevailing custom, to kiss the feet of those to whom it was wished to show special honour, especially of the Rabbis (Wetstein). The designation of the commencement of the whole occurrence (ἡρξαστο) contributes not a little to enliven our conception of the transaction.

8. *With tears—with the hairs of her head*.—The inquiry naturally presses upon us, What was it that gave rise to all this affection in the woman’s homage? Undoubtedly, she had seen and known the Lord before this; and had, in some manner, received a great benefit at His hands. We prefer considering this as a bodily cure, a benefit certainly not worth less than the remission of the debt of 500 pence. For this favour it was that she was desirous of showing her grateful love to the Lord. Perhaps in order to try her, He had cured her of the sickness which had been the result of her sinful life, but had not yet pronounced the word of pardon and favour, which she still more earnestly longed for. And thus there would be kindled in her heart, not only ardent gratitude for the favour received, but also intense desire for a still higher, and spiritual healing. The unclean longs to be pronounced clean, the fallen to be raised up, the mourner to be comforted; and she, who was already grateful for her recovery, to be blessed with still larger abundance of favour. For some time, she might have been seeking for an opportunity of approaching the Saviour, without being repulsed by some un pitying hand; and now that she hears that He is a guest in Simon’s house, neither false shame nor the fear of man can restrain her from following the impulse of her heart.

9. *Now when the Pharisee saw it*.—Undoubtedly the first feeling of the Pharisee would be indignation, that such a woman should have dared to defile his pure threshold. But with this were now united dissatisfaction and doubt with respect to his guest, whom he sees allowing such hands to be laid upon Him. Without the capability of placing himself in the condition of the woman, or of appreciat-

ing the loveliness of her conduct, he judges according to the logic of the natural man, and the prejudice of the Jew. The major of the syllogism, which he is secretly composing, is twofold. In the first place, a prophet would know what is hidden, and consequently the history of this ἀμαρτωλός; and in the second, he would shudder at the touch of so unholy a being. That the first may be truth, concerning Jesus, and not the second, does not seem to enter his imagination. The minor and the conclusion are self-evident, from his point of view. It was the universal notion among the Jews, that a prophet must know all secret things, and that the Messiah especially would be able to answer all questions. Hence the captious inquiries they were continually putting to Him, to the end of His life, and the conclusion at which His disciples arrived, John xvi. 29, 30. For the rest, we can scarcely doubt, that Simon, besides λέγων ἐν ἑαυτῷ, gave vent to his indignation by looks, gestures, and whispers. The Lord, however, needed not to hear or see him; He could read his thoughts. He defends both Himself and the woman, by a parable so strikingly and powerfully expressed, that we hardly know whether to admire most, the wisdom with which He makes the accuser appear as a witness against himself; the moderation with which He treats His host, by abstaining from more expressly blaming him; or the deep seriousness with which He gives him to understand, that his sin is still unforgiven.

10. *A certain creditor*, etc.—Under the image of a creditor the Lord depicts Himself; while in the debtors who owed the greater and less sums, we recognise the woman which was a sinner, and Simon. Hence it follows, that the Lord regarded the conduct of the woman as an act of grateful love, resulting from a benefit already received. We cannot, however, deduce from the parable that Simon also had received some miraculous cure (Paulus, Kuinoel). The benefit bestowed upon him, and represented by the fifty pence, was the Lord's visit, the value of which could not, however, have been very great in his eyes.

11. *I suppose*.—The gravity of the Pharisee, to whom a problem is submitted for solution, is not compromised. With greater modesty, however, than he had evinced in his secret murmuring, he gives his opinion, and is rewarded by the Lord with the ὀρθῶς of holy irony, which is so soon to be turned into a weapon against him.

12. *Seest thou this woman?*—Probably Simon had avoided looking at her as much as possible. At all events, after the parable he

had just heard, he must have viewed her in a very different light, and have found in this great sinner a great lover, and, so far, a great saint, if he compared her with himself, the proud egotist. But now the reproofs of the Lord are poured out upon him; nor does He omit, with dignified self-consciousness, to exalt the honour bestowed upon Simon by His visit.—*I entered into thine house.* The σου, at the beginning of this address, gives emphasis to the tone of reproach wherewith Simon is addressed, in the threefold comparison of his conduct with that of the sinful woman. No washing of His feet, no kiss of welcome, no anointing, had he bestowed upon his guest, when He entered his house. What Meyer advances in extenuation of the first circumstance, viz., that the washing of the feet was not an absolutely necessary attention, since the Lord had not come from a journey, is, in our idea, unsatisfactory; for if this omission had been entirely unimportant or accidental, the Lord would surely not have reproached him with it. The tenderness and self-sacrifice of the woman are the more striking, as contrasted with his selfishness and want of love. Simon gives no water; she, her tears, *aquarum pretiosissimæ* (Bengel), and instead of a cloth, the unbound tresses of her hair: Simon gives no kiss; she, with lowly self-abasement, kisses His feet: Simon bestows upon Him no ἔλαιον; she brings the far more costly μύρον. And these proofs of her reverence she had offered to the Lord since the time He came in, ἀφ' ἧς εἰσῆλθον. (See Critical Note on ver. 45.) The reading εἰσῆλθεν perhaps arose from the supposition that the woman, having entered after Jesus, could not have been showing her love from the time of His arrival. This difficulty, however, disappears, when we consider that, if the woman were seeking an opportunity for her labour of love, she would probably enter immediately after the Lord; and thus the contrast between the behaviour of Simon and the woman, on our Lord's entrance, is most strictly preserved.

13. *Wherefore I say unto thee.*—We find it forced and unnatural to consider λέγω σοι as parenthetical (De Wette), and in some measure to separate it from οὐ χάριν. Meyer more rightly expresses it, For this I say unto thee, For the sake of her proof of love, I declare unto thee, her sins, which are many, are forgiven, etc.

14. Ἀφέωνται—ὅτι ἡγάπησεν πολύ.—According to Roman Catholic expositors, with whom De Wette and others agree, the words, “for she loved much,” are the proper cause of the preceding “her sins, which are many, are forgiven.” The Romish Church finds here, an argument in favour of her doctrine of the meritori-

ousness of good works, and Protestant controversy has striven to refute it, by doing some degree of violence to the text. Among the unsuccessful expedients for evading this difficulty, may be reckoned the following expositions of the words: "Her sins are forgiven her (she knows this), and therefore she loves much;" and, "her sins are forgiven her, that she may love much," or that the Pharisee may well conclude, from her gratitude, that her sins must have been forgiven, etc. All these interpretations suffer shipwreck from the simple meaning of the words, especially *ὄτι*; while the parable, vers. 41, 42, plainly shows that the Lord regards her conduct as a sign of grateful love. If the woman had indeed already received the assurance of her forgiveness, and if her abundant love were, as is generally supposed, a proof of this, the declaration of ver. 48 would at least be superfluous. We, on the contrary, believe the order of the narrative to have been as follows: The woman had received some benefit, probably the cure of some disease, but not yet the full assurance of her forgiveness. On this account, she considered herself as highly favoured as though a debt of five hundred pence had been forgiven her. Gratitude for this benefit brings her in faith to Jesus, ver. 50, and makes her show, by her love, the strength of her faith; and in this frame of mind she receives, not of debt, but of grace, the assurance of forgiveness. Simon, on the contrary, considers himself as little obliged by the visit of Jesus, as if a debt of only fifty pence had been remitted, and therefore shows but little love to the Lord. "To whom little is forgiven, the same loveth little;" and because he had so little, or no faith and love, he also had little (or no) share in the forgiveness, which indeed he did not seriously desire. Meanwhile, the doctrine of the meritoriousness of works may seek support from these words in vain. Jesus Himself says, ver. 50, "Thy faith hath saved thee," and testifies hereby that faith was the source whence her love flowed. Because she believes, and shows her faith by her love, she is a partaker of forgiveness. Jesus neither says that she deserves forgiveness for her love nor for her faith; but not till she was possessed of faith, which worketh by love (Gal. v. 6), was she susceptible of the benefit of forgiveness, which the Lord then bestows from grace alone.

15. *Thy sins are forgiven.*—The words of the Lord exhibit a continually increasing manifestation of His heavenly love. He first shows that He accepts without hesitation the homage of this sinner. He then declares to another how high a privilege is granted to her,

far higher than she has hitherto possessed, the full forgiveness of her sins. And lastly, this assurance is addressed to her personally, and sealed in her heart by the peace of God, which passeth all understanding. The words *αἱ πολλαὶ* were spoken indeed in her presence, though not addressed to herself. The Lord does not wish to humble her further, before those among whom she is now present, but rather to exalt her.

16. *And they that sat at meat with Him began to say*, etc.—Just like ch. v. 21. It would seem almost incomprehensible that the same objection should be urged again, if we lose sight of the fact, that the pharisaic heart is at all times the same; besides, these guests need not necessarily have been acquainted with what had taken place in the case of the paralytic.

17. *And He said*, etc.—These words seem not so much to have been spoken by way of climax to what preceded them, as because the Lord perceived the storm which would be shortly raised against the woman if she did not immediately depart. He gives her a hint to leave the house before the peace, which He had bestowed, should be contested or destroyed by any one. The faith of the woman had contributed to her salvation, in so far as it had brought her mind into a condition in which she could entreat for, and receive from the Lord, the most desirable of benefits. Another woman was privileged to receive a similar word of comfort, Mark v. 34. Compare also the words of Eli to Hannah, 1 Sam. i. 17.

DOCTRINAL REFLECTIONS.

1. The readiness with which the Lord accepts an invitation given in so unfriendly a spirit as Simon's, is certainly a specimen of the self-denial of His love. He especially wished not to repel the Pharisees more than was absolutely necessary; and He knew, besides, that many an ear that would be closed against a regular discourse elsewhere, might perhaps receive the word of life if it were uttered in the conversation of the table, and clothed with the forms of daily life. He was also mindful of the training of His Apostles, who, brought up in a more simple condition, had as yet beheld the dark side of Pharisaism only from a distance. And, lastly, He might, by His personal appearance, best silence the slanderous reports, which undoubtedly were in circulation, concerning Himself and His disciples, in His absence. It is also worthy of remark, that when He had passed over this threshold, the door was also open to a sinner against whom pharisaic strictness would certainly have

barred an entrance. *Kaì ἰδοὺ*. When Christ appears, the law loses its power, and grace bears the sceptre.

2. The history of this repentant sinner is a gospel within the Gospel, testifying both of the disposition which the Lord requires in sinners, and of the salvation which His grace offers them. In this view, this whole narrative may be called a perpetual history; and it is perfectly indifferent whether the person who plays the principal part in it is Mary Magdalene, or some other woman. The main points, her frame of mind and her experience, are instructive to every one. Gregory the Great well said concerning this passage, "When I consider this occurrence, I am more inclined to weep over it than to preach on it." It is also eminently consistent with the Pauline character of Luke's Gospel, which announces to us the justification of the humble sinner by free grace.

3. They who would explain our Lord's words (ver. 47) to mean, that the love of the woman was the procuring cause of her pardon, entirely reverse the sense of the parable, as though it taught that the two creditors began by loving the creditor in different measures, and that he had, in consequence, remitted to them different sums; which, certainly, would be like gathering the fruit before the tree is planted. For a debtor incapable of paying would not love, but avoid, his creditor; and love would not arise in his heart till he had good reason to believe that his debt was, all at once, remitted. So judged Luther when he wrote, "The Papists quote this parable against our doctrine of faith, and say, that forgiveness of sins is obtained through love, and not through faith. But that such is not the fact is proved by the parable, which so clearly shows that love results from faith. 'To whom much is forgiven,' says Christ, 'the same loveth much.' So, then, when any one has, and believes he has, forgiveness of sins, love follows. When any one has it not, there is no love."

5. "And He said unto her, Thy sins are forgiven."—Unless we believe that the woman now received nothing more than she possessed before, we shall be obliged to conclude that the assurance of forgiveness was not bestowed upon her before this interview with the Lord. The benefit, then, for which she came to testify her gratitude, could not possibly have been this assurance.

6. Simon and the woman, in the presence of the Lord, are excellent types of the Roman Catholic and Evangelical Churches. The first, like Simon, is not free from the leaven of self-righteousness, and is, either secretly or openly, offended at every manifesta-

tion and every recognition of the free grace of the Saviour. Like the proud Pharisee, she rejects the commandment of God, for the sake of her own traditions, and is, for this very reason, not perfect in love, because she views it, not as the consequence, but as the condition of the forgiveness of sins (1 John iv. 17, 18 applies here). The other, on the contrary, feels herself in many respects as defiled as the woman in the Pharisee's house; but she casts herself at the Lord's feet, as one utterly unworthy, and does Him homage, not to merit something, but out of gratitude that He has merited and obtained everything for her. As long as she does not wholly forget the meaning of the word *σωρεύω* (Rom. iii. 24), this word of Jesus, "Thy faith hath saved thee," applies to her, and she may go in peace. And this faith will make her to abound the more in love and gratitude, the more deeply she feels that not fifty, but five hundred pence, have been forgiven her. Thus does the Gospel bring forth and cherish that fruit of obedience, which the law could indeed demand, but not produce.

7. To understand the true connection between forgiveness and love, compare especially the parable, Matt. xviii. 23-35.

HOMILETICAL HINTS.

The repast in Simon's house, a proof of the truth of the Lord's word, Luke v. 31, 32.—Jesus always ready to come when a sinner invites Him.—Great sin, great repentance; great faith, great love.—True and seeming honour shown to the Lord in the same house.—The poverty of an unloving, the riches of a loving, heart.—No sinner too bad to come to Jesus.—Love and reverence united in her homage.—The steps by which the Lord lifts the sinner from the depths of sin to the heights of love: 1. He suffers her to approach Him; 2. He accepts her homage; 3. He assures her of the forgiveness of sin; 4. He bids her go in peace.—The steps by which the Lord brings the Pharisee from the heights of self-complacency to the depths of conviction: 1. He sits at his table; 2. He casts a look into his heart; 3. He manifests his want of love; 4. He puts him to shame before the woman, placing him far below her.—How grateful love is, 1. abundantly shown, 2. unjustly blamed, 3. powerfully defended, 4. and blessed a thousand-fold.—The inventive power of love.—That which is most costly, is not too costly for the Lord.—Economy is out of place when applied to what is used for the Lord's honour.—The happiness of a heart which has at last reached the feet of Jesus.—Here, at Jesus' feet; there, on Jesus' bosom.—The Lord

has somewhat special to say to every Simon.—The conversation of Jesus at table, tried by the apostolic rule, Col. iv. 6.—Christ looks upon all men as His debtors.—Every man receives the forgiveness of as many sins as he feels and repents of.—It is impossible that grateful love should precede the manifestation of grace, which it must necessarily follow.—The self-righteous man his own judge.—We may judge rightly, and yet condemn ourselves.—Seest thou this woman? 1. A sinner, and yet a saint; 2. a mourner, and yet happy; 3. a despised one, yet crowned with everlasting life.—The state of this sinner, in accordance with the apostolic confession, 2 Cor. vi. 9, 10.—God forgives us, that we may love Him.—Pride is niggardly toward the Lord.—What pride omits, the penitent supplies.—“In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love,” Gal. v. 6.—The true reason of want of love to Christ; the natural source of love to Him.—Belief in the forgiveness of sins no dead letter, but a real principle of life.—The certain assurance of the forgiveness of sins, 1. an indispensable, 2. an inestimable, 3. an attainable favour.—“Who is this that forgiveth sins also?”—Even the secret thoughts of the heart are known to the Lord.—Faith the only, but the safe, way of salvation.—No going in peace without faith; no faith without going in peace.

Starcke.—He is a wise teacher, who makes himself all things to all men, that he may by all means save some, 1 Cor. ix. 22.—A Christian, and even a minister, may go to a feast; but he must make it a place, time, and opportunity to do some good.—A soul truly sensible of sin, esteems nothing too good or too dear for Christ.—Humility both a sign and effect of grace.—*Majus*: Those who are converted to God yield their members, which they formerly devoted to sin, as instruments of righteousness, Rom. vi. 19.—He who has not himself repented, knows not how repentant sinners are encouraged.—*Quesnel*: The lovely meekness of Jesus: it is well when he who would benefit his neighbour imitates it.—The best way of teaching, is to convince and instruct by questions.—*Brentius*: Sin is a great and heavy debt, which we cannot pay of, or for, ourselves.—*Nova Bibl. Tub.*: The curtain of our prejudice being drawn aside, our own heart condemns us.—A penitent is always kissing the feet of the Lord Jesus.—We often have bad thoughts in the holiest places.—To forgive sin is the act of God alone, and Jesus proved His divinity by it.—He whom God and his own conscience absolve from sin, need not care for the judg-

ment of the world, and may be of good courage.—*Heubner*: The tears of cleansed sinners are precious in God's sight.—Pride cannot imagine the love God shows to repentant sinners.—God knows, like an accurate creditor, exactly how much each man owes.—What love to Jesus is, and whence it arises.—Jesus here teaches us how we should treat the fallen.—Great sinners, great saints.—A sermon by *Burk*, on this passage, Stuttgart 1757: The favoured sinner, and the believing love of Jesus; in the *Bunzlauer Christl. Wochenschrift*, 1823, p. 28.—A sermon by *Knapp*, in the *Wilhelmsdorfer Sammlung*, p. 683: The dignity and happiness of a broken heart pardoned by Jesus.—*Palmer*: How love to Christ arises in a heart: It arises, 1. from the hope of obtaining forgiveness of sins, through Him; 2. from the assurance of having obtained forgiveness.—*Schleiermacher*: On the connection between the forgiveness of sins and love, Pred. i., p. 522.

C. Galilee and its Neighbourhood, including Capernaum.

a. The first Christian Sisterhood. (CHAP. VIII. 1-3.)

1 And it came to pass afterward, that He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve were with Him, 2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered¹ unto Him of their substance.

CRITICAL NOTES.

1. *Afterward*, ἐν τῷ καθ. sc. χρόνῳ.—St Luke's object here, is not to connect events in their strict chronological order, but, in a general manner, to call attention to the fact, that the ministry of the Lord was uninterruptedly continued during His journeyings in Galilee. To this he adds a notice of the ministrations of pious women during this period; a circumstance which no other Evangelist mentions. It is more than probable that the preceding narrative occasioned this notice.

2. Κατὰ πόλιν καὶ κώμην.—From town to town, and from

¹ To Him, αὐτῷ, T.R. αὐτοῖς is supported by better authority; see Tischendorf *in loco*. "The singular seemed more natural to transcribers, partly because ἡσαν τεθεραπευ. preceded, and partly through remembrance of Matt. xxvii. 55 and Mark xv. 4." Meyer.

village to village; comp. Acts xv. 21; very clearly pointing out the Lord's indefatigable activity.

3. *And certain women.*—At an earlier period, the disciples “marvelled” when they saw their Master talking with a woman (John iv. 27). Now a small band of female disciples has been already formed, bound to Him by the ties of grateful love.—*Mary called Magdalene*; of whom we have already spoken. Concerning Magdala, see Lange on Matt. xv. 39.—*Joanna*, only mentioned here, and ch. xxiv. 10, was the wife, or perhaps the widow, of Chuza, Herod's steward. If he were, as some suppose, the βασιλικός of John iv. 46-54, gratitude for her son's recovery would, probably, be the motive that brought the mother to Jesus.—*Susanna*, i.e., lily, שׁוֹשַׁנָּה, of whom nothing more is mentioned.—*And many others*; comp. Matt. xxvii. 55.

4. *Which ministered unto Him of their substance.*—These friends of our Lord seem, for the most part, to have belonged to the more opulent class; the ministering chiefly consisting in maintenance, and the supply of other temporal necessities, out of (ἐκ) their substance. This ministering was extended to the whole company of travellers. The reading ἀντὶ, in some copies, is probably a correction, arising from the evident effort to represent the ministration of these women as a devotional service, confined exclusively to the Lord.

DOCTRINAL REFLECTIONS.

1. The short account given of these women is peculiarly adapted to assist our imagination in picturing the manner of our Lord's journeyings in Galilee. We seem to see Him, going from town to town, clad in His simple but decent garments—His coat without seam, woven from the top throughout, perhaps a gift of love—His feet bound with sandals; His disciples about Him, without money in their purses, without shoes, staff, or scrip—a bottle of oil, perhaps, hanging from their shoulders, according to Eastern custom, for the refreshment of their wearied limbs (Mark vi. 13; Luke x. 34; Gen. xxviii. 18); and, at a fitting distance, the company of women, covered with veils, after the fashion of the country, caring with tender love for the wants of the party—preparing, from time to time, some unexpected refreshment for the beloved Master, and conversing, sometimes with Him, sometimes with each other. The contemplation of this band of brethren and sisters, whose head and centre is Jesus, must produce an elevating impression.

2. The freedom with which our Lord permitted and received

these services of love, is a proof, not merely of His condescending kindness, which suffered these ministrations, though He came not to be ministered unto (Matt. xx. 28), but also of His confidence in the purity of motive and fidelity of these Galilean women, a fidelity which continued unaltered even after His death.

3. We here behold the emancipation of woman, in the noblest sense of the word, and the beginning of the services of women in the Church of Christ (Wichern); while the circumstance is, at the same time, a decided triumph of the spirit of the Gospel over the narrowness of Rabbinism, and a prophecy of the new world of love called into existence by Christ.

HOMILETICAL HINTS.

In Christ Jesus, neither Jew nor Greek, male nor female, etc., but a new creature.—The services of grateful love acceptable to the Lord.—Variety and agreement among these first female friends of the Lord Jesus.—What the Lord is to women, and what women must be to the Lord.—Women, in Christ, no longer the slaves of men, but fellow-heirs of the grace of life, 1 Pet. iii. 7.—The Head of the Church served in, and by, His members.—The consecration of temporal property to the furtherance of the kingdom of God.—The first Christian sisterhood, united in a work of love, 1. whose motive is pure, 2. whose operation is powerful, 3. whose fruit is abundant, 4. whose endurance is steadfast.—Service to the poor, service to God (Angelus Merula).—Among the women of Gospel history, our Lord had not, as far as we know, one enemy.

Starcke.—They who have tasted that the Lord is gracious, cannot leave Him.—If Christ did not disdain to receive the ministrations of others, why should we, under similar circumstances?—*Quesnel*: Pious women have, at all times, contributed to set up the kingdom of God, by services of love to Christ's ministers, and to His poorer members, Rom. xvi. 1, 2, 6.—*Majus*: To bestow temporal gifts, for spiritual benefits, is a fitting, yet inadequate, return.—God knows how to provide for His children in poverty, Matt. vi. 33.

b. *The Parables of the Kingdom of God* (VERS. 4-21). (Parallel passages: Matt. xiii. 1-23, xii. 46-50; Mark iii. 31-iv. 23.)

4 And when much people were gathered together, and were come to Him out of every city, He spake by a parable: 5 A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the

fowls of the air devoured it. 6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 7 And some fell among thorns; and the thorns sprang up with it, and choked it. 8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when He had said these things, He cried, He that hath ears to hear, let him hear. 9 And His disciples asked Him, saying, What might this parable be? 10 And He said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. 11 Now the parable is this: The seed is the word of God. 12 Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. 15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. 16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 17 For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. 19 Then came to Him His mother and His brethren, and could not come at Him for the press. 20 And it was told Him by certain, which said, Thy mother and Thy brethren stand without, desiring to see Thee. 21 And He answered and said unto them, My mother and My brethren are these which hear the word of God, and do it.

CRITICAL NOTES.

1. *Time of the parable.*—Luke rightly places the preaching of the kingdom of God, by the Lord, in this period of His Galilean ministry; nevertheless, a comparison with Matthew and Mark shows us that he omits several important particulars. Without involving ourselves in a criticism of the various ancient and modern arrangements of the Gospel narratives of this period, we shall merely give that which appears to us the most deserving of acceptance:

(1.) The repast in Simon's house (Luke vii. 36-50).

(2.) Beginning of a new journey through Galilee (Luke viii. 1-3).

(3.) Return *εἰς οἶκον* (Mark iii. 20).

(4.) Blasphemy concerning a union with Beelzebub, etc. (Mark iii. 20-30, comp. Matt. xii. 22-37).

(5.) Visit of His mother and brethren (Mark iii. 31-35). Comp. Luke viii. 19-21, Matt. xii. 46-50.

(6.) The parables (Matt. xiii., Mark iv., Luke viii.); that of the sower being first, according to all the synoptical Gospels.

2. *Much people.*—Here, as also elsewhere, the accounts of the different Evangelists are not discrepant, but complete each other. According to Luke, the towns of Galilee furnished their quota to swell the number of our Lord's hearers,—“*ex quavis urbe erat cohors aliqua*” (Bengel); according to Matthew and Mark, the concourse was so great, that the Lord was obliged to get into a ship in order to be more conveniently heard. Of the various parables reported as spoken on this occasion, St Luke communicates only one, with its explanation.

3. *By the way-side*—“*Eo, ubi ager et via inter se attingunt.*” The seed of the sower is here threatened with a twofold danger,—the feet of the wayfarer, and the birds of heaven.

4. *Upon a rock.*—A rocky bottom, covered over with a thin layer of earth, so that, when the seed would strike root, it is hindered by the hard stone. It grows up proportionally high (ἐξανέτελλε, Matthew and Mark), but can only develop itself upwards, and not downwards.

5. *Among thorns.*—Not a tract of high thistles, but a place in the field where thorns formerly grew, which now spring up again from their roots, together with the seed, which they at length entirely choke, by growing much faster; at first retarding, but soon wholly checking, its growth.

6. *On good ground*, which has become good by the previous care of the husbandman. Luke only summarily mentions the bringing forth a hundred-fold, while Mark and Matthew tell also of the thirty and sixty-fold.

7. *When He had said these things*, etc.—So also Matthew and Mark. According to the latter, another ἀκούετε had preceded. This whole parable is adapted, not merely as one out of many, but as the first of a well-connected series, to form, as it were, the opening of our Lord's instruction by parables. Comp. Mark iv. 13.

8. *And His disciples asked Him.*—Here also the shorter account of Luke must be completed by the ampler ones of Mark and Matthew; from which it appears, that they not only asked Him the meaning of this parable, but also inquired why He taught the people by parables. Ver. 10 of Luke contains the answer to a question which he does not himself report.

9. *Unto you it is given.*—From these words of our Lord, reported by all three Evangelists, it appears that the kingdom of God is,

1. a *μυστήριον*, which, 2. His disciples know, but, 3. not till after the preparing grace of God is given, *δέδοται γινῶναι*. The true medium between supernaturalism and rationalism, whether ancient or modern, can only be attained by doing equal justice to each of these three thoughts.

10. *But to others—in parables.*—The words to be supplied are not, “to others” *speak I* “in parables,” but, “to others” *it is given* to understand the mysteries of the kingdom of God, when they are presented in a parabolic form.

11. *That seeing they might not see.*—Comp. Isa. vi. 9, 10, remembering that (as Stier remarks) “to cause hardness of heart through prophecy, is to bring to light the hardness of heart already existing, and developing itself through its own fault, when brought into contact with the word.” Comp. Lange on Matt. xi. 12.

12. *The seed.*—In the explanation of the parable, it is the seed which plays the most prominent part in Luke, the sower in Mark.

13. *Which when they hear; i. e., they only hear*, not mixing faith with the word of the preacher. It is remarkable, that the Lord attributes the failure of the first part only, and not of the second and third part of the seed, to the direct influence of the devil. The evil one is as near at hand, as the birds are to the newly sown seed.

14. The difference between the second and third kinds seems to be principally this: that sown on the rock represents those superficially *moved*, who are soon offended at persecution; that sown among thorns, the *half-hearted*, who are soon led away by temptation. Calvin, speaking of the first, very justly says, “*Hic ordo a superiore differt, quia temporalis fides, quasi seminis conceptio, fructum aliquem promittit, sed non ita bene et penitus subacta sunt corda, ut ad continuum alimentum eorum mollities sufficiat. Et sane, ut æstu solis probatur terræ sterilitas, ita persecutio et crux eorum vanitatem detegit, qui leviter tincti, nescio quo desiderio, non probe serio pietatis affectu imbuti sunt. Sciendum est, non vere esse incorruptibili semine regenitos, quod nunquam marcescit, quemadmodum Petrus docet,*” 1 Pet. i. 23.

15. *Go forth, and are choked with cares, and riches, and pleasures of this life.*—Here, as in Mark iv. 19, a threefold reason is given for the failure of the third class—earthly cares, possessions, and enjoyments. Luke graphically describes these hearers as ¹going

¹ The German translation of this verse is, “That which fell among thorns are they who hear, and go forth among the cares, and riches, and pleasures of life, and they are choked,” etc.—Tr.

forth (ὕπὸ μεριμνῶν κ.τ.λ. πορευόμενοι) among these, after they have listened a while. "A picturesque addition" (De Wette).—*And are choked.* See Meyer *in loco*.

16. *In an honest and good heart.*—Not in an absolute and ethical sense (Meyer), for goodness of heart does not precede, but follows faith; but fit to receive seed, and bring forth fruit. A hint at the right disposition for hearing, which is itself the effect of *gratia praveniens*.

17. *No man.*—The same saying occurs again, ch. xi. 33. There is no reason why the Lord should not have repeatedly uttered such sayings, on fitting occasions. In Mark iv. 21, 22, it is also placed immediately after the parable of the sower; and the connection of ideas is not difficult to perceive. In our opinion, the Lord does not mean that, as He has sufficiently explained the preceding parable to them, they ought also to spread it among others (Meyer, De Wette); but He says, with relation to what He has already taught concerning the various reception which the word of God experiences among men, that the fruit of preaching will be one day known, and that it is therefore of the last importance to receive the word into a truly honest and good heart, that it may one day be manifest that it has brought forth fruit a hundred-fold.

18. *Take heed therefore, etc.*—In Luke it is the πῶς, in Matthew the τί, which is more prominent; while St Luke here very aptly introduces, what St Matthew reports in another connection. The connection in which it is here found, more closely defines the meaning of this seemingly proverbial sentence.—*For whosoever hath, i. e.,* of the fruit of the word, which he has attained by rightly hearing. Productiveness is in proportion to the capacity for receiving. He who has within him but the germ of the higher life, shall continually receive fresh accessions of spiritual strength, in the use of the appointed means. He who neglects that which God has placed within him, loses what he never truly possessed. Ὁ δοκεῖ ἔχειν ἀρθήσεται, a stricter interpretation of the original form, ὃ ἔχει, of Mark. The so-called possession was merely the fruit of the imagination.

19. *Then came to Him.*—This occurrence really took place before the parable: see above. St Luke probably places it here, as serving so well to commend the right hearing of the word, by showing the exalted rank attributed by the Lord to the doer of the word (Jas. i. 25).

20. *And could not come at Him.*—We obtain a clear representation of the whole circumstance by comparing this account with that

of Mark, ch. iii. 20–30. The simplest explanation of Mark iii. 21, 22, is to suppose that, on this occasion, it was none other than His relations, who feared that Jesus was beside Himself : we cannot at least think this incredible of His brethren, who, at a later period, according to John vii. 5, did not believe on Him. There was, however, as little intentional ill-will as in Acts xxvi. 24. If we, however, remark, that His mother and brethren waited very quietly till He had finished speaking, and that the latter entreated Him to show Himself openly, we may also suppose that, from well-meaning but ill-advised affection, they seized upon the blasphemy, spread by the Pharisees, *ὅτι Βεελζεβοὺλ ἔχει*, as a means to withdraw Him from so stormy a scene of action. In any case, the narrative does not say, that Mary either uttered or believed this injurious report. She is here seen rather in the midst, than at the head, of her relations ; and it was not possible that she could have called “ that holy thing which was born of her,” “ beside Himself.” She is, however, in common with her relations, guilty of another error. She is desirous of withdrawing the Lord from that work which was His meat and drink, that He may take food (Mark iii. 20). This Jesus refused, with holy seriousness, though at the same time with tender forbearance ; thus giving an example of that renunciation of earthly kindred which He requires of His disciples. What is said of Levi, Deut. xxxiii. 9, is true in a higher sense of Him.

21. *And it was told Him.*—Perhaps by some one who wished His immediately preceding reproof (Mark iii. 23, etc.) to go no further, and who therefore zealously embraced the occasion of this welcome interruption, to try to draw the Lord’s attention to something else.

22. *Thy mother and Thy brethren.*—The difficult inquiry, whom we are to understand by these *ἀδελφοὶ* of the Lord, has been of late variously answered. The view of those who consider them the children of Mary and Joseph, born after Jesus, presents, according to the opinion we have hitherto entertained, the fewest difficulties. This view has been powerfully defended by Dr A. H. Blom, in his *Disput. Theol. Inaug. de Christi, ἀδελφοῖς καὶ ἀδελφαῖς*, L. B. 1839. On the other hand, the later remarks of Lange and others, who consider them to have been the cousins of the Lord, must not be overlooked. The question seems still to await a more extensive research, before receiving its satisfactory answer. Comp., meanwhile, the important essay of Wieseler, *Stud. und Krit.* 1842, i., and especially the appendix to the ninth lecture on the Life of

Jesus, by C. J. Riggenbach, Basel 1858, where the reasons for and against each view are very fairly stated, pp. 286-304.

23. *And He answered.*—Comp. Lange on Matt. xii. 50. According to the more graphic description of Mark, He first cast a benevolent glance on those who were nearest to Him. It is with full consciousness that He sacrifices, if it must be so, earthly relationships to higher interests. He thus testifies to His disciples of the higher rank with which they were invested in His eyes, while they were forgotten by the world. His mother and His brethren, on the other hand, are apprized of the only condition upon which He can truly call them His, namely, if they honour the will of the Father, who has assigned to Him another and wider sphere than their narrow dwelling. Undoubtedly, on hearing these words, a voice in Mary's heart testified that she was related to Christ in a higher sense than merely *κατὰ σάρκα*. From the fact, that the Lord speaks only of His mother, brothers, and sisters, but not of His father, who also appears no more during His earthly life, we may conclude, with great probability, that Joseph was already dead. He calls His people His brethren, comp. Heb. ii. 11; but it by no means follows, that this gives them a right to apply to Him the name of *brother*, in too familiar a manner.

DOCTRINAL REFLECTIONS.

1. This is the first time in this Gospel that we find our Lord instructing the people by parables, a method of instruction to which, in itself, His auditors were certainly by no means unaccustomed. The fertile imagination of the ardent Oriental had ever led him to clothe his thoughts in a poetic form, and to adopt this form of teaching, which rendered reflection attractive, and at the same time gratified the taste. Prophets such as Nathan, sages such as Solomon, poets such as Isaiah, had clothed their oracular utterances in the parabolic form (2 Sam. xii. 1-7; Eccles. ix. 14-16; Isa. v. 1, xxviii. 23-29); and the Jewish teachers, in our Lord's time, also made use of this inviting manner of presenting their doctrines. One of the later Rabbis, R. Nahorai, who lived about a century after Christ, and shortly before Barcochba, particularly excelled in it; and his parables, in many respects, remind us of those of the Lord. It would be well worth the trouble to institute a special research into how far the morality of the Talmudists is, in this respect, indebted to the Gospel; comp. Sepp, *Leben Jesu* ii., p. 243. If we inquire, however, what, why, and how the Lord taught by parables,

we do but obtain fresh occasion for repeating the saying of the officers, John vii. 46.

2. By a parable, we understand a fictitious narrative, taken from nature or daily life, wherein important truths, duties, or promises, are so represented as to be intuitively recognised. The philosophic myth brings some abstract idea within the reach of our conception; the parable places before our eyes some present or preceding fact. A comparison brings forward only a simple coincidence between two different things, and wants the dramatic development and striking issue which we find in the complete parable. It differs also from the fable, by being confined within the limits of the possible, and by propounding, not only moral, but also religious truths. The leading idea, towards which all the parables of our Lord more or less directly tend, is the hidden nature of the kingdom of God. Hence the attempt has been made, in various ways, to arrange them as a completed whole, containing the doctrine of the kingdom of heaven in all its parts (Neander, Lisco, Lange, Schweizer, and others). Nothing is easier than to deduce the theology, anthropology, soteriology, and eschatology of Jesus from His parables; taking care, however, not to use every minute feature, as a stone for rearing this temple of doctrine, and to give due relative prominence to the *tertium comparationis*, the leading idea, of each.

3. The aim of a parable is twofold; comp. Matt. xiii. 13, and Lange *in loco*. Lord Bacon has justly remarked, De Augm. Scientiæ ii. 1: “*Parabola est usus ambigui, facit enim ad involucrum, facit etiam ad illustrationem, in hoc docendi, in illo occultandi artificium quæri videtur;*” comp. John ix. 39. It must not, however, be overlooked, that the concealment of truth by parables was only relative and temporary. They were not like the bushel under which the light was hidden, but rather like the veil of clouds, which, though it conceals the sun, is often penetrated by its beams. The Lord would certainly have given explanations of all, as He did of some, had such explanation been sought by souls desirous of instruction.

4. The Gospel of St Luke is indisputably rich in parables. Some, indeed, of those recorded Matt. xiii., Mark iv., and elsewhere, are wanting; but, on the other hand, several of the most beautiful are found in Luke alone. Without mentioning many a shorter saying communicated under the form of a parable, we may cite especially the rich store he has reported as delivered during the Lord's last

journey to Jerusalem. To these belong, 1. The good Samaritan, ch. x. 30-37; 2. the importunate friend, ch. xi. 5-8; 3. the rich fool, ch. xii. 16-21; 4. the barren fig-tree, ch. xiii. 6-9; 5. the great supper, ch. xiv. 16-24; 6. the tower-builder, and the going to war, ch. xiv. 28-32; 7. the lost sheep, the lost piece of silver, and the prodigal son, ch. xv. (the first of which was also reported by Matthew, but with a different purpose, Matt. xviii. 12, 13); 8. the unjust steward, ch. xvi. 1-9; 9. the rich man and Lazarus, ch. xvi. 19-31; 10. the servant ploughing, ch. xvii. 7-10; 11. the unjust judge and the importunate widow, ch. xviii. 1-8; 12. the publican and Pharisee, ch. xviii. 9-14; 13. the pounds (distinctly different from the talents, Matt. xxv. 14-20), ch. xix. 12-27. Even when St Luke communicates parables also reported by the other Evangelists, some new and peculiar features are generally added; compare, for example, ch. xii. 35-48 with Matt. xxiv. 42-51. He has, especially, never failed to preserve such as coincide with the catholic and Pauline character of his Gospel; while we remark, with scarcely any fear of contradiction, that the parables most rich in detail, and in graphic power, are those met with in this Gospel. Who would be willing to miss the dogs in the parable of Dives and Lazarus; or the particular of the proud Pharisee, *σταθεὶς πρὸς ἑαυτόν*; or that recorded of the elder of the two sons, that he came not out of the house, but from the field, where he was serving his father by his labour? How much would the parable of the good Samaritan have lost in beauty, if a simple citizen of Jerusalem had been contrasted with this lover of his neighbour, instead of a priest and a Levite! If some of the parables in Luke contain special *cruces interpretum*, they well repay the pains of investigation; while to all of them we may well apply the words of Lange, "The miracles of Jesus are evidently unique parables of His general agency—acted parables. His parables, on the contrary, unfold themselves as spoken miracles. The miracle is a deed proceeding from the word, and itself becoming the word. The parable is a word proceeding from a fact, and impressed upon a fact. The common birth-place of these ideal twin-forms is thus the world-creating and world-enlightening Word."

5. Although, in judging of the prophetic character of the parables, some interpreters have gone into the extreme of making many of them denote special periods in the development of Christianity, to the exclusion of earlier or later times; yet it is certain, that just as many prophecies, so also many parables, are

realized in continually increasing measure, in the history of the kingdom of God. This applies also to the first parable, the sower. Generally considered, it teaches truth concerning the word of God in the world, when, how, and where it has, at all times, been sown. But very specially is it applicable to Christ, the great Sower of the kingdom of God, and important, as communicating to us the result of His experience hitherto among His generally unbelieving contemporaries. As a prophetic sketch, too, it has been repeatedly fulfilled, whenever the Gospel has been preached, whether by Apostles, martyrs, reformers, or even by the most inconsiderable country pastors. And as long as the world shall be what the world was and is, it will never cease to be the truth, that the greater part of the seed will come to nothing, through the fault of man.

6. The fact, that the Lord speaks so unambiguously of the devil, not in the parable, but in His explanation of it to His disciples, is a convincing proof that the Satanology of the New Testament is something very different from a pedagogic accommodation to an existing popular superstition.

7. The reason why the seed bears fruit so much more abundantly in some than in others, is not that some hearts are, by nature, so much better than others. They who would adduce Luke viii. 15 as a proof against the doctrine of universal depravity, would do well first to read over Mark vii. 21–23 once more. The *καλὸν καὶ ἀγαθόν*, interpreted according to the spirit of our Lord's teaching, is a *gratia præveniens*, from which man has not departed, because God has worked in him to will; Phil. ii. 13. It is the duty of modern orthodox theology to develop the doctrine of preventing grace, both in its religious and moral sense, far more than it has hitherto done.

8. It is evident that they, of whom our Lord says, that in time of temptation they fall away, were never truly believers. He Himself declared, that they believe *πρὸς καιρόν*; and the difference between a *fides temporalis* and a *fides salvifica*, as might be deduced even from this sentence, is deeply significant. The conversion, which takes place merely in the province of the understanding, the sentiments, the imagination, or even the conduct, without penetrating to the innermost sanctuary of the will, may indeed be a flower, but one which, though it may even last a long while, will at last fall without bearing fruit.

9. The various degrees of fruitfulness, in the good ground, point out the various degrees of faith, love, sanctification, hope,

etc., attained as the results of hearing; hence, also, the various measures of opportunities, gifts, and capability, for propagating the seed of the kingdom of God, in succeeding ages. The reason of these great differences must not be sought on the part either of God or man exclusively. Both parties contribute to the result; and we should consider, on the one hand, that not every part of the field had been equally ploughed and harrowed; on the other, that not every spiritual gift had been employed with equal carefulness. The rule applies also here, that grace, though it always works mysteriously, never works magically; and again, "He who would really retain the Lord's gifts, must strive to increase them by labour and diligence; it is for this that they are, by their very nature, calculated; to preserve them, and to put them out to usury, are identical. Works are the nourishment of faith—faithful and diligent employment of talents, the oil of the burning lamp. To do nothing in the power of grace, and to bring forth no fruit from the seed bestowed, suffices for the sentence, which takes away what a man seemed, and thought, to possess, but what he never truly had" (Stier).

10. What the Lord here very decidedly says, concerning the fruit of the word, applies in a wider sense to all the mysteries of the kingdom of God. Publicity before the judgment-seat of God, and at His appointed time, is the solution emphatically promised.

11. What Paul declares of himself, 2 Cor. v. 16, is true, in a much higher sense, of the Lord. The saying concerning His mother and brethren is, in substance, only a repetition of the sentiment which Jesus had uttered so long ago as His twelfth year (Luke ii. 49). That Mary, after the admonition she had received, John ii. 4, should again have endeavoured, in any measure, to exert an influence over her Son's operations, is another proof how different the Mary of the Gospels is from the *immaculata concepta* of Rome. If Mary were great in the kingdom of God, it was not because she was the mother of the Lord after the flesh, but because she, in her measure, did the will of His Father. Natural relationship to the Lord is a very inferior privilege to spiritual relationship.

HOMILETICAL HINTS.

When Jesus preaches, there is never a lack of hearers.—The shore of the Lake of Gennesareth, a field for sowing.—The word of God a seed, 1. of heavenly origin, 2. of inestimable worth.—We may well afford to lose three parts of the seed, if only the fourth

part thrives.—The heart that does not feel, is like the trodden pathway.—The devil, under the image of harmless birds.—Inward hardness of heart often combined with superficial feeling.—A lively impression of the word, seldom also a deep one.—Good growth takes place upwards and downwards at the same time.—Thorns grow more quickly than corn.—Falling away in the time of temptation, 1. a speedy, 2. an explicable, 3. an unhappy fall.—Believing for a time, and believing for eternity.—Earthly cares, earthly possessions, and earthly enjoyments, in their relation to the word.—Fruit may be promised without being brought forth.—The effect of the word depends on the state of the heart.—Continuance in good, a sign of genuine renewal, comp. Matt. xxiv. 13.—The different degree of fruitfulness in the good seed is, 1. a remarkable, 2. a humbling, 3. an encouraging circumstance.—The disciple desirous of learning must take his questions to Jesus.—The kingdom of God, 1. a mystery, 2. which is, however, destined to be understood; but the, 3. right understanding of which, is given, 4. to the disciples of Jesus alone.—Truth hidden in parables from minds not yet capable of receiving it, a manifestation of, 1. divine wisdom, 2. divine holiness, and 3. divine grace.—The disciples of the Lord not the light, but the light-bearers.—Publicity, the watchword of the kingdom of heaven: here everything, 1. can, 2. must, 3. will, one day, come to light.—The wrong and the right way of hearing the word.—Take heed how ye hear! 1. You are bound to hear; 2. you may hear in different manners; 3. it is by no means indifferent in what manner you hear; 4. therefore take heed.—Whosoever hath, to him shall be given, etc.: 1. A word of contradiction; 2. a word of truth; 3. a word of wisdom.—The kindred of the Lord after the flesh, and His kindred according to the Spirit.—The desire to see Jesus, from wrong and from right motives.—A wish which is praiseworthy, is not always truly pious.—The high value the Lord sets upon hearing and doing the word.—The saying concerning His mother and brethren, an application of the fourth part of the parable of the sower.—The spiritual family of the Lord: 1. The family likeness; 2. the family ties; 3. the family blessing.

Starcke, Cramer.—Many hearers, few truly pious.—*Nova Bibl. Tub.*: Formerly, the people hastened to Jesus out of every city; now, when there is not so far to go, they hasten from Him.—Christian teachers must, in the midst of many fruitless labours, in patience possess their souls, and not soon give up all for lost, Isa. xlix. 4.—If grace does not soften and fertilize our heart, the seed

of the divine word can but wither there, for it is a rock.—*Majus*: Take heed, and see what are the hindrances to thy conversion, and clear away what stands in thy way.—*Auris condita est ad audiendum, quæ conditor loquitur*: *Gordius Martyr*.—*Quesnel*: To understand Holy Scripture and its mysteries, is not given to all, but must be humbly sought from the source of all wisdom.—Satan also knows that the word of God is the blessed instrument of conversion and salvation.—*Canstein*: God gives to none the light of divine knowledge, merely for his own benefit, but also for the benefit of others, 1 Cor. xii. 7.—Whatever efforts we make to hide our sins, they will, one day, come to light before all the world, 1 Cor. iv. 5.—Even in this life, all is sometimes taken away, as the punishment of unbelief, and the light changed into darkness.—*Quesnel*: He who truly loves Christ, cannot do long without Him.—The Virgin Mary has no greater right to Christ than others have, Luke xi. 27, 28.—A Christian must forget even his parents, in what concerns the service of God, Matt. xix. 29.—Believers are spiritually related to Christ, and dearer to Him than children to their parents, Heb. ii. 11; Isa. xlix. 15.

Luther (xii. 23, 34): This, this it is which is so terrible, that hearts so pious, having a good root, full of holy intention, steadfast resolution, and ardent effort, who even are not wanting in perseverance, have been deprived of fruit. These are they who wish to serve, at the same time, two masters, God and the world: they do many and great things for God's sake; but even this is a snare to them, because they take pleasure in perceiving that they are filled with gifts, that they profit. These are they who also worship God most devoutly; but they do it for the sake of enjoyment and honour, or at least for the sake of profit, either in this world or the other."

Heubner.—Similarity of preaching the word to sowing seed.—Two classes of human character: 1. The evil;—*a.* the hardened; *b.* the light-minded; *c.* the sordid and earthly-minded (all human characters may be classed under one of these; see Kant on this parable, *Religion innerhalb*, etc., pp. 21, 22). 2. Hearts longing for salvation.—In preaching, the hearer has the chief thing to do.—The preaching of the Gospel never entirely fruitless; a ground of consolation, especially for young preachers.—*Ahlfeld*: The husbandry of our Lord Jesus Christ: 1. The husbandman; 2. the field.—*Stier*: 1. The word of God is a seed; 2. the growth of even this seed depends upon the soil; 3. what is meant by the good soil, or

the good heart, for God's word? 4. how does the soil become good?—*G. Schweder*: Even the hearts of believers resemble different fields.—*Baumeister*: The seeming Christian, and the true Christian. There are, 1. Christians with a merely external Christianity, 2. Christians with an easy Christianity, 3. Christians with a half Christianity, 4. Christians with a true Christianity.—*Thym*: Who is to blame if few hearers of the word are saved,—1. God, who causes the word to be preached; 2. the word which is preached; or 3. man, to whom the word is preached?—*Burk*: The power of the word of God. Through how many hindrances does it penetrate! what rich and abundant fruit it bears!—*Ritter*: As is the man, so is his religion.—*Florey*: What is required, if God's word is to bring forth fruit in us?—*Rautenberg*: The complaint, that God's word brings forth so little fruit: 1. The reason of it; 2. the comfort against it; 3. our duty under it.—*Harless*: The word of the kingdom, a published mystery.

c. The King of the Kingdom of God, is also the Lord of Creation, of the World of Spirits, and of Death. (VERS. 22–56.)

1. *The Calming of the Tempest (VERS. 22–25).* (Parallel passages: Matt. viii. 23–27; Mark iv. 35–41.)

22 Now it came to pass on a certain day, that He went into a ship with His disciples; and He said unto them, Let us go over unto the other side of the lake. And they launched forth. 23 But as they sailed, He fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. 24 And they came to Him, and awoke Him, saying, Master, Master, we perish! Then He arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 25 And He said unto them, Where is your faith? And they, being afraid, wondered, saying one to another, What manner of man is this! for He commandeth even the winds and water, and they obey Him.

CRITICAL NOTES.

1. *Harmony*.—Undoubtedly the calming of the tempest took place on the same day on which the Lord had delivered the parable of the sower, and some others. The parables of the mustard-seed and of the leaven are communicated to us by St Luke in another connection (ch. xiii. 18–21); those of the tares and the wheat, the treasure in the field, the pearl of great price, the net, and the slow

growth of the seed (Mark iv. 26-29), he omits altogether. The question, whether it is, in itself, probable that our Lord pronounced all these parables, nearly *uno tenore*, on the same day, and that a day on which so much had already taken place (Mark iii. 20-35), may, for the present, be left unanswered. It will be enough to remark, that the calming of the tempest, which, according to Luke, took place "on a certain day," is said by Mark to have happened "the same day, when it was even," Mark iv. 35. According to Matthew, who neither contradicts nor confirms this definition of time, the Lord was desirous to withdraw Himself in this manner from the people. If he seems to place this miracle in an earlier period of our Lord's ministry than the other Evangelists, we must not forget that Matt. viii. and ix. contain a collection of various miracles, independent of strict chronological arrangement. From internal evidence, however, we consider it probable that the offers of the two men to follow Jesus (Matt. viii. 19-22), immediately preceded this stormy passage across the lake. St Luke mentions this circumstance in an account of another journey, adding a third and similar case (ch. ix. 57-62). Taking all these particulars into account, we shall find no difficulty in forming a conception of the whole story. The long day—one of the few during His public ministry in which we are able to follow Him step by step—was now visibly hastening to its close; but Jesus still perceived around Him multitudes, craving either healing or instruction. To enjoy the repose which had now become absolutely necessary, it was needful to withdraw from the crowd, and to give His hearers the opportunity of reflecting on the parables they had heard. He therefore gave His disciples immediate orders to depart, leaving behind, on the shore, the scribe who offered to follow Him, and another whom He had called in vain. His disciples took Him with them, in the ship, *ὡς ἦν*, as St Mark graphically relates, *i.e.*, as He stood, without any preparation for the journey. For the rest, the synoptical Evangelists coincide concerning the principal circumstances. Though Mark communicates more particulars, thus confirming the supposition that the personal reminiscences of Peter influenced the form of his narrative, yet he entirely agrees with Luke. Matthew differs from both in a twofold manner: first, he makes the address of our Lord to the disciples precede His word of command to the storm; and, secondly, he does not exclusively attribute the exclamation of astonishment, after the miracle had taken place, to the disciples, but also to the men (*ἄνθρωποι*) who were in the ship.

With respect, however, to the latter, we cannot see any improbability in the supposition, that, besides the twelve disciples, there might have been others in the ship (servants, etc.), who would join in that cry of astonishment, which the former (Mark and Luke) would certainly more loudly and powerfully utter. Regarding the first point, the account of St Matthew seems, in itself, the more probable, since we know that the Lord was generally accustomed to excite faith before He performed miracles; and that, on a later occasion, the wind did not cease till He had asked of the sinking Peter, O thou of little faith, wherefore didst thou doubt? The address to the disciples, and the command to the storm, followed each other so quickly, that Mark and Luke might easily reverse their order, without any blameable inaccuracy.

2. *That He went into a ship.*—According to Mark iv. 36, other ships also accompanied them, which was the less to be wondered at, at the close of such a day. If, then, any should object that the ἄνθρωποι of Matthew could not have been in the little vessel that conveyed the Apostles, the supposition that their fellow-travellers in the ἄλλοις πλοιαρίοις witnessed the miracle from a distance, and also openly expressed their astonishment, will not certainly appear too bold.

3. *Unto the other side of the lake, etc.*—The eastern shore is here intended. According to Mark, our Lord seated Himself in the πρύμνα, the hindermost part of the vessel, comp. Acts xxvii. 29–41, and immediately fell asleep on a προσκεφαλαίῳ. The storm now arose,—a σεισμός, according to Matthew and Mark (a word also denoting an earthquake, Matt. xxviii. 2); according to the more strictly correct expression of Luke, λαίλαψ ἀνέμου, descending from above upon the lake.

4. *Master, Master.*—If we consider that it is Luke who has reported the most accurately the words of the distressed disciples, we shall detect, in their very expressions, traces of their doubts. They call upon the Lord with a double ἐπιστάτα; while Mark puts a διδάσκαλε, and Matthew even a κύριε, into their mouths. The call itself, however, testifies more than the expression to their despondency. So ὀλιγόπιστοι are they (Matthew), that it might really be said of them, that they had no faith (Mark and Luke). Yet their faith was shown in the circumstance that, in their distress, they apply to Jesus alone. Undoubtedly, the storm must have been both violent and unexpected, to fill men so experienced in a seafaring life with so much anxiety. But the disease of unbelief is epi-

demic ; and the unusual sight of their Lord asleep increased it not a little.

5. *A calm*, γαλήνη = נחמתי, Ps. cvii. 29.—Another indication of the miraculous, since ordinarily, when a storm ceases, an unquiet motion of the wind and waters still continues for a time. According to Mark, the Lord rebuked them with the words, “σιώπα, *desiste a sonitu*, and πεφίμωσο, *obmutesce, desiste impetu* :” Bengel. The Lord first rebukes the storm in their hearts, and afterwards the storm of the elements.

6. *What manner of man is this?*—Not certainly the question of doubt, but of the deepest astonishment, increased by the unexpected and unexampled nature of the miracle. Here, as also in Luke v. 8, their astonishment is the greater, because the miracle takes place within a sphere to which they were so well accustomed. It seems to them as if they had never yet done justice to His greatness : they have indeed begun to know Him, and yet their feeling is like that of the Baptist, when he exclaimed, “I knew Him not,” John i. 31.

DOCTRINAL REFLECTIONS.

1. We have not yet met with a miracle such as this, in Luke's Gospel. In considering miracles of this class, viz., those wrought upon inanimate nature (to which belong, for example, the turning of the water into wine, and some others), we have to meet the difficulty, that no point of contact seems to be offered to the mighty will of the miracle-worker. It scarcely need be said, however, that this difficulty by no means justifies the violent measure of the natural interpretation. Its advocates show, that they have as little acquaintance with natural science, as with human nature. Nor can we coincide with the view of those (Neander) who, making a rigid distinction between the objective and subjective side of the narrative, consider that what the Lord really did, was to calm the minds of His disciples ; the fury of the elements being consequently seen in another aspect, and their ears no longer, as it were, perceiving the roaring of the waves ; so that, when afterwards a calm succeeded, what had been only the effect of Christ's influence upon their minds, was ascribed to His miraculous agency upon nature. Such an error, however, could not, at all events, have exercised any influence upon their less susceptible companions, who did not belong to the apostolic band ; while, as it could not have been unknown to the Lord, it would least of all have been favoured by Him. They who leave it undecided whether the Lord worked a miracle

or foretold an event (Hase), actually contradict the sacred narrative. There can be no doubt that the Evangelists intend to relate a miracle; and the question is simply this, Did it take place or not, is it history or myth?

2. The mythical interpretation has, in this instance, not only its ordinary difficulties to encounter, but also the special one, that there is not a single Old Testament narrative which so far coincides with this, as to render it possible that the one could have arisen from the other. Nothing, of course, is easier, than arbitrarily to assert that this miracle is "an anecdote of the kind that is always related concerning saints and extraordinary persons, and whose origin may be explained in a thousand different ways" (Weisse). Such an assertion, however, will condemn itself, as long as the genuineness of even one of the synoptical Gospels is admitted. Nothing then remains, but to acknowledge the reality of the miracle; and if we seek to know the means by which it was performed, to say with Lange, "The Lord rebukes the storm in the minds of His disciples, thus preparing for calming the tempest on the sea; He takes away the sin of the microcosm, in order, then, to remove the evils of the macrocosm." We have here a coincidence of the will of the Father with that of the Son, a circumstance belonging to the deepest mysteries of the union of the divine and human natures. Christ here stands before us, as the image of Him who sitteth upon the flood, and maketh the storm a calm (Ps. xxix., cvii.). What Moses performed by the power of Jehovah, when he opened a path through the waters with his rod, the Son does by the power of His own will. We also have here, one of those specimens, so frequently met with in the Gospels, of the union of the divine and human natures and agencies. He who, tired with His day's work, lies down for a while to sleep because He needs rest, and takes repose in the midst of the threatening danger, rises up the next moment in the might of His divine omnipotence, commands the storm, and restrains the waves. As sinful man can act mechanically upon creation, the God-man can act dynamically; and thus this agency becomes a prophecy of the future, in which the spirit of redeemed humanity shall rule over matter, and the hope of the Apostle (Rom. viii. 19-23) receive its full realization.

3. The aim of this miracle is soon ascertained. It was calculated to direct the attention of the shipmates of the Apostles to the Lord, and to strengthen and exercise the disciples themselves in the faith; but, above all, to be a symbol of what they would themselves experience, when they should have entered upon their apostolic

course. As their little bark was now tossed about, so would the infant Church, with themselves at its head, often seem to be exposed to the fury of the wind and the waves; but then also should they experience the nearness of their Lord, who would, in His own good time, rise up to change the darkness into light. This is the symbolical explanation of the miracle, which is only blameable when it is employed in opposition to its purely historical reception, instead of being founded on it. It is then no wonder that many have attempted this, though few have succeeded so well as Erasmus, who says, "*hinc nimirum illa periculosa tempestas, quia Christus dormit in nobis.—Diffisi præsidiis nostris, inclamemus Jesum, pulsemus aures illius, vellicemus, donec expergiscatur. Dicamus illi flebili voce: Domine; tua non refert, si pereamus? Ille ut est exorabilis audiet suos, suoque spiritu repente sedabit tempestatem mundano spiritu agitatum. Dicet vento: quiesce,*" etc. *Præfat. in Evang. Matt. in fine.* Comp. the hymn of Fabricius, "Hilf, lieber Gott, was Schmach und Spott," etc., and the spiritual explanation of this history, in Luther's *Kirchen-Postille in loco*. The homage offered to Christ, after He had performed this miracle, sounds like an echo of the Old Testament notes of praise, Ps. cvii. 23–30.

HOMILETICAL HINTS.

Wherever Jesus goes, His disciples must follow Him.—The duty of the Lord's disciples: 1. To follow Him in every path; 2. to call upon Him in every danger; 3. to honour Him after every deliverance.—A storm succeeds a calm; a still greater calm succeeds a storm.—Jesus asleep in the storm: By this one trait of His history, 1. the greatness of the Lord is manifested, 2. the perplexity of the disciples explained, 3. the peace of the Christian foretold.—The need of the disciples of Jesus: 1. Its cause, 2. its crisis, 3. its limits.—He who in trouble can still call upon Jesus, need not be afraid of perishing.—No storm too violent for the Lord to quell, 1. in the world, 2. in the church, 3. in the house, 4. in the heart. The question, Where is your faith? still, 1. a vital question, 2. a question of conscience, 3. a timely question.—What manner of man is this! for He commandeth even the winds and water, and they obey Him.—The greatness of Jesus manifested in the dark and stormy night, upon this little vessel. He shows Himself to be, 1. the true and holy man, 2. the wise and gracious Master, 3. the almighty and adorable Son of God.—The storm upon the lake, a picture of the Christian life: 1. The threatening danger; 2. the in-

creasing anxiety ; 3. the saving power ; 4. the ascending praise.—When the storms within us are calmed, those without are then also calmed.—Trial and deliverance work together, 1. to reveal the Lord, 2. to train His people, 3. to further the coming of His kingdom.

Starcke, Quesnel.—The present life is, so to speak, only a passage from one side to the other, from time into eternity.—*Canstein* : A time to sleep and to rest, even in the office of teacher : it is enough that the God of Israel neither slumbers nor sleeps, Ps. cxxi. 4.—Where Christ is, there is often danger, and sometimes greater than where He is not ; yet not for destruction, but for trial, etc.—*Majus* : Peril by water, a powerful awakener to prayer.—*Osiander* : Christ is the Lord of the sea and the wind, and everything is in subjection even to his human nature, Ps. viii. 2.—As often as we receive a benefit from our merciful God, our faith should grow stronger.—*Heubner* : Nil desperandum, Christo duce.—Christian intrepidity in danger : 1. Its necessity ; 2. its nature ; 3. the means of obtaining it.—*Dr J. J. Doedes* : 1. The entrance into the ship ; 2. the raging of the storm ; 3. the fear of the disciples ; 4. the tranquillity of the Lord ; 5. the reproof of their little faith ; 6. the omnipotence of the command.—*Rautenberg* : The more cross, the more prayer.—*Gerdessen* : The appearance of Christ in the midst of the storms of earthly violence : 1. He lets it rage, as though, *a.* without measure, *b.* without care, *c.* without help ; 2. He stills, *a.* the stormy world, *b.* the stormy life, *c.* the stormy heart.—*Lisko* : Confidence in the Lord : 1. How it is manifested ; 2. how it is created ; 3. how it is rewarded.—*Florey* : The words spoken in the ship, during the storm on the lake : 1. The words of distress ; 2. the words of reproof ; 3. the words of power ; 4. the words of astonishment.—*Höpfner* : The disciples of Christ, according to this Gospel, are, 1. willing, 2. following, 3. afflicted, 4. praying, 5. reproofed disciples.—*Denninger* : The wondrous ways of the Lord : He leads His people wondrously, 1. into the deeps, 2. out of the deeps.—*Fuchs* : Why does the Lord so often sleep amidst the storms of life ? Because He would lead us, 1. to the knowledge of our impotence, 2. to faith in His omnipotence, 3. to prayer for His help, 4. to the praise of His name.

2. *The Possessed at Gadara* (VERS. 26—39). (Parallel passages : Matt. viii. 28—34 ; Mark v. 1—20.)

26 And they arrived at the country of the Gadarenes, which is over against Galilee. 27 And when He went forth to land, there met Him out of the city a

certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. 28 When he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with Thee, Jesus, Thou Son of God most high? I beseech Thee, torment me not. 29 (For He had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) 30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. 31 And they besought Him that He would not command them to go out into the deep. 32 And there was there an herd of many swine feeding on the mountain: and they besought Him that He would suffer them to enter into them. And He suffered them. 33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. 34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country. 35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. 36 They also which saw it told them by what means he that was possessed of the devils was healed. 37 Then the whole multitude of the country of the Gadarenes round about besought Him to depart from them: for they were taken with great fear. And He went up into the ship, and returned back again. 38 Now the man, out of whom the devils were departed, besought Him that he might be with Him: but Jesus sent him away, saying, 39 Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

CRITICAL NOTES.

1. *Of the Gadarenes.*—That *Γαδαρηνῶν* is the preferable reading of Matt. viii. 28, can scarcely be doubted; see Lange on Matt. page 331. But here also we find no satisfactory reason for reading *Γερασσηνῶν*, with Lachmann and Tischendorf, especially on the authority of B. and D.; and still less for *Γεργεσηνῶν*, with L., Δ., and some others. The difference between these two last readings shows how much transcribers hesitated, and how soon the old and correct reading, *Γαδαρηνῶν*, was departed from. It is impossible to believe it to have been Gerasa (the modern Djerash), one of the ten cities of Decapolis, since this lay at more than ten miles distance from the lake. With regard to Gergesa, we find, indeed, Gergesites mentioned Deut. vii. 1, and Josh. xxiv. 11; but we cannot venture to deduce from this circumstance, the existence of a town of that name in the days of our Lord. The authority of Origen does not adequately support the reading *Γεργεσηνῶν*, since he prefers this solely on geographical and not on critical grounds; besides which, he informs us that, even in his days, some manuscripts had the read-

ing *Γαδαρηνῶν*, which he only rejects because this town was too far from the shore. With regard, however, to this last objection, there is nothing in the narrative to preclude the supposition, that Jesus had already gone some distance inland before He met the man possessed with the devils; while, according to Ebrard's very accurate research (a. a. O. p. 381), the town was, at most, but a league from the lake. Our opinion is, that the tract of country on the shores of the lake was still called the land of the Gergesenes, after the Gergesites of Joshua's days; and that a transcriber, to define more accurately the original expression, "land of the Gadarenes," inserted the word, "of the Gergesenes," in the margin, which eventually supplanted the text. This will best account for the extensive propagation of the incorrect reading.

2. *Out of the city a certain man.*—So also Mark. According to Matthew, there were two. This plural of Matthew, which often recurs when the other synoptical Evangelists have a singular, belongs to the peculiarities of his Gospel, for the explanation of which a general rule must be sought. Conjectures in favour of the plural are not wanting (Strauss, De Wette, Lange); and it is certainly possible that Mark and Luke may have mentioned only the worse case. But, on the other hand, we cannot consider it probable that the original two should have been thus reduced to one; nor can we find, in the whole narrative, a single proof that the Lord really had to do with two demoniacs. Besides, it must not be overlooked, that the accounts of this occurrence by Mark and Luke are more accurate and complete than Matthew's. We therefore give the preference to their narrative; and have only now to inquire, how a second demoniac came to be introduced into that of Matthew. The notion (Ebrard, Olshausen) that he, in spirit, connects the demoniac healed in the synagogue at Capernaum with the one here mentioned, is wholly incapable of proof. Far more ingenious is the view of Da Costa, that the furious demoniac, at the moment of our Lord's arrival, was attacking one of the passers-by (comp. Matt. viii. 28), so that Matthew reports the circumstance *κατ' ὄψιν*, and not with critical accuracy. Or are we to conclude, with Neander, De Wette, and Hase, that the plurality of spirits led to the inaccurate mention of a plurality of demoniacs? Perhaps, if we admit that Matthew's Gospel was originally written in Hebrew, this difference might be laid to the charge of the Greek translator. If, however, none of these hypotheses be accepted, we are reduced to the necessity of acknowledging a slight discrepancy, for the satisfactory ex-

planation of which we have not sufficient data, and which can offend those only who consider it from the point of view furnished by a onesided and mechanical theory of inspiration. For former attempts at explaining this circumstance, see Kuinoel *in loco*. By no means would we account for the ambiguity of the report by the supposition (v. Ammon, *Leben Jesu* i., p. 395), that none of the Apostles were personally present, but that, when Jesus landed, they probably remained in the ship to fish. Perhaps, too, for the sake of selling fish at Gadara, while their Master was preaching and working miracles!!

3. *In the tombs.*—Many caves and chalky cliffs, which have served for burial-places, are still found in the neighbourhood of the ancient Gadara (the modern Omkeis); while we know, from other sources, that the inhabitants carried on a thriving trade in cattle, and especially in swine. Nor was this surprising, since they consisted of a mixture of Jews, Greeks, and Syrians; the former of whom were held in little esteem by their fellow-countrymen in Judea and Galilee, because they mixed more than they did with people of other nations. The Lord but seldom visited this neighbourhood, in which He would find but few of the lost sheep of the house of Israel. It was on the occasion of His first visit that He performed this miracle, which has been, perhaps more than any other, a *λίθος προσκόμματος* to many expositors. What the ass of Balaam is in the Old Testament, the swine of Gadara are in the New,—foolishness, and a stumblingblock to the wise of this world.

4. *Which had devils.*—See remarks on ch. iv. 33.

5. *Jesus, Thou Son of God.*—Perhaps the demoniac was a Jew, and therefore not unacquainted with the expectations of the Messiah's coming. It is, however, certainly in accordance with the spirit of the Evangelists to believe, that the knowledge of the Lord exhibited by the demons was obtained in a supernatural manner.

6. *For He had commanded.*—*Παρήγγειλεν*. "Not in the sense of the Pluperfect, but like *ἔλεγεν*, Mark v. 8" (Meyer). According to Luke, we find that the Lord had commanded the spirit to depart before he begged for indulgence. We need not, however, admit that He had given this command, by calling to him from a distance, before His approach. Perhaps the words of the demoniac were the broken utterances of violent emotion. First, the question, "What have I to do with Thee, Jesus, Thou Son of God?" then the answer of the Lord, who never accepted public recognition from demoniacs, *ἔξελθε, κ.τ.λ.*, Mark v. 8; afterwards, the interrupted

request, "I beseech Thee, torment me not;" and then the question, "What is thy name?"

7. *Long time*.—A more particular explanation given by Luke, enhancing the misery of his condition, and the miracle of his deliverance; comp. Mark v. 2–4.—*Caught him*, so that he carried him away with him.—*He was kept bound with chains*, when his relations or keepers succeeded in bringing him home again, for a time, from the wilderness.

8. *What is thy name?*—The answer to the inquiry, whether this question were put to the demoniac himself, or to the devils who were tormenting him, depends entirely on the conception we form of these unhappy beings. In the first case, it is an attempt to bring the patient to his senses in a psychological manner, and to help him to distinguish his own ideas from the representations of the unclean spirit. In the other, it is a question put to the author of all this misery by Him who is the King of the world of spirits; and we must say, with Stier, "We commentators must modestly stand aside when the Son of God is speaking with an individual from hell, fully persuaded that the two well understand each other."

9. *Legion*.—The possessed is identified, in his own feeling, with the evil powers who torment and rule him. On the name *Legion*, see Lange on Matt. xxvi. 53.—*Because many devils*, etc. This explanation of the name is by Mark, less accurately, put into the mouth of the devils themselves.

10. *And they besought Him, i.e.*, the devils, who at this moment were still unrestrictedly acting upon their victim. Why they desired to enter into the swine, is a question which, as far as we are concerned, we can only answer with an acknowledgment of the utter incompetence of our reasoning powers within this mysterious sphere. Only one folly could exceed that of a presumptuous decision,—the folly of those who, though acquainted neither with the nature of devils nor of the swine, yet, *ex cathedra*, immediately utter the words, Absurd, impossible. Bengel justly remarks, "*Potestas Christi etiam super animalia, dæmones, abyssum porrigitur. Idque agnoscere dæmones.*"

11. *Not—into the deep, i.e.*, into hell; comp. Rev. ix. 11, xx. 3.—"The evil spirits also have their wishes, and understand their own interests, as well as men. As they then, in this continually increasing contest between themselves and the Messiah, perceive that they are, in any case, obliged to yield, they request to be treated as gently

as possible, and to be suffered to enter into a herd of swine, which is near at hand (the man also uniting in the request, as fearing death in case the permission is refused). Christ sees no reason for refusing their request; but, through fear of the Messiah (?), the rush of the evil spirits, at their departure, is so violent, that they, entering into a correspondingly large number of swine, drive them in headlong flight, and, more than this, hurl them over the precipice into the water, and thus are obliged, against their will, to depart from the dying bodies into hell, while the man, rescued from their power, attains his long wished-for peace."—V. Ewald. We would, however, rather attribute (with Lange and v. Ammon) the terror, and rushing of the herd into the lake, to the last fearful paroxysm which, as usual, preceded healing. The number of the swine (Mark v. 13) may have been given, in round numbers, either according to the computation of the spectators, or the statement of the enraged owners.

12. *And entered into the swine.*—It is evident that we must here understand, not an individual indwelling, but a dynamic agency of the evil spirits, upon the defenceless herd of swine. Should philosophy declare such an agency impossible, we demand a proof in justification of a decision, uttered in so high a tone, in matters entirely beyond the limits of experience; and feel ourselves, on the contrary, quite justified, if, being once convinced of the credibility of Luke, we infer the *posse* from the *esse*. If the psychologist should consider it impossible that irrational creatures should experience the agency of spiritual powers, we will wait till he can teach us somewhat more concerning the nature of the souls of animals than we at present know. And if the critic should wish to know why the evil spirits should so quickly plunge the herd of swine into the lake, we will acknowledge our ignorance, only requesting him not to take incomprehensible and absurd for synonyms. It is very possible that the swine rushed into the sea against the will of the devils, because the organism of these animals was too weak to resist their overpowering influence. And if so, then the result shows that the request was a foolish one; and is not folly part of the nature of the evil one, in whom it reaches its climax? One thing is certain, it was by no means an unexpected event, or contrary to the intention of Jesus, that the swine should be overpowered by demoniacal influence.¹ The Lord must have foreknown the consequences of His command, *ὑπάγετε*; nor do we find Him afterwards

¹ Paulus, Hase, and v. Ammon are of a contrary opinion.

giving a single hint to the owners of the herd, that He could not have foreseen their loss. He simply goes His way, and grants their request, without caring whether the herd can endure the shock or not. It was with His special consent that the possession of the rational man was transferred to the irrational animals. We believe, if we may compare this supernatural, with a natural, yet mysterious agency, that what took place was somewhat similar to the effect produced by magnetic power, when some bodily suffering is transferred from one subject to another, and even from men to animals. Certainly Jesus found this diversion of the evil necessary for the recovery of the patient; and the possibility of the demoniac state being transferred from one subject to another, and even to animals, seems undeniable. Comp. Kieser, *System des Tellurismus* ii., p. 72.

With respect to the question, how the permission of the Lord, causing as it did so much damage and loss, is to be justified, see Lange on Matt. viii. 13. Some of the answers given to this question, have, to say the least, been singularly unfortunate; *e. g.*, that of Hug, *Gutachten* ii., p. 18, that the flesh might still be fished up, prepared, and used. Without entirely excluding the thought that this took place as a just retribution on the corrupt Jewish inhabitants of the town (Neander), we find it sufficient to remember, that the word of Jesus, that He came not to destroy, but to save, applies to men, but not to animals. He is resolved, at any cost, to rescue this soul from the powers of darkness. He does not exert His miraculous power *for the purpose* of destroying the swine; but, if their destruction is the inevitable price of His benevolent agency, this loss is reparable, while the opportunity of delivering the man may never recur. He who afterwards offered Himself as a sacrifice, without spot, does not here esteem the lives of unclean animals for more than they are worth. The accusation, that He had thus violated the rights of property (Woolston and others), was not even made by the Gadarenes; and the attempt to defend their rights more zealously than they themselves thought necessary, may be dismissed with a "*ne quid nimis.*" Finally, we may remark, that this cure was not only a benefit bestowed on an individual, but upon the whole neighbourhood. Comp. Matt. viii. 28.

13. *Clothed.*—The Evangelist does not say wherewith, nor by whom. Perhaps we may here imagine the intervention of the disciples, who accompanied the Lord. The man, who was healed, now also sits *παρὰ τοὺς πόδας* of Jesus, as a disciple at the feet of his Master.

14. *They also which saw it.*—Matthew speaks also, viii. 33, of those who kept the swine as witnesses of the miracle.

15. *Besought Him to depart from them.*—A longer stay of the Lord could have no attraction for men who were caring, first of all, for their material loss, and who were seized with superstitious and almost heathenish fear. The sojourn of the dangerous demoniac among them was less grievous than a longer stay of such a worker of miracles. A sad contrast to the prayer of the Samaritans, John iv. 40; but the Lord granted both the requests.

16. *Now the man, etc.*—Comp. Mark v. 18-20. The request, with which the healed man follows the departing Saviour, may serve as an indubitable proof of the completeness of his cure, and the warmth of his gratitude. The Lord refuses it, perhaps, among other reasons, because more rest was desirable for the permanence of his recovery. The fact that He commanded him to speak, contrary to His usual custom of imposing silence, is another proof that He did not intend returning to the country of the Gadarenes, and would therefore leave there a living and speaking memorial of His wonder-working power. The propagation, too, of such reports would be of less consequence in Peræa, than in a province so seditious as Galilee. In directing the man to his home, we see the Lord's consideration for his friends, among whom his peaceful and domestic life must now bear witness to his gratitude and obedience. Meantime, he announced, not only among his relatives, but in all Decapolis, the miracle that had been performed; and the astonishment, which he must surely have awakened, was a salutary preparation for the subsequent announcement of the Gospel in these dark places.

17. *How great things, ὅσα.*—The great works of God, and of Jesus, are remarkably conjoined at the close of this narrative, undoubtedly because, in the view of the Evangelists, it was God Himself who was working, in an extraordinary manner, in and through the miraculous power of the Messiah.

DOCTRINAL REFLECTIONS.

1. There is no revelation of Christ, as King of the world of spirits, containing so much that is dark and mysterious as the occurrence at Gadara. To such miracles also, may we apply the words of the Lord, ch. vii. 23; and this beatitude can only be fulfilled in him who is mindful, with Paul, *φρονεῖν εἰς τὸ σωφρονεῖν*.

2. The miracle here related, by no means militates against that

well-known summary of our Lord's biography, διήλθεν ἐν ἐργεσίων, Acts x. 38. Neither this, nor the withering of the fruitless fig-tree, can be regarded as miracles of judgment, because both the swine and the fig-tree were irrational creatures, to whom the idea of judgment would be very improperly applied. The Lord here acts as the representative on earth of the Father, who is daily destroying the less for the sustenance and preservation of the greater; and who never forbids His lightning to purify the atmosphere, lest it should shatter the trunks of some trees. If the herd of swine had been driven into the sea by a storm, who would have accused God of unrighteousness, in not respecting the rights of the lawful proprietors? Many a murrain has carried off more than two thousand animals.

3. The cure of the demoniac of Gadara is a striking symbol, on the one hand, of the contest continually going on between the kingdom of God and the kingdom of darkness; and, on the other, of the triumph which the former, at length, though sometimes after heavy sacrifices, obtains. It is, at the same time, a proof how strictly the Lord intended His words, Matt. xvi. 26.

5. The command, with which our Lord dismisses the healed demoniac, shows His estimation of a pious domestic life, and deserves attentive consideration, both as a striking manifestation of the spirit of Christianity, and as a law of the purest humanity.

6. Peter, too, once entreated the Lord to depart from him, Luke v. 8; and the Lord kept closer to him than before. He however takes the request of the Gadarenes more terribly in earnest, because He sees through their unbelief and sin. For the rest, the sad result of the miracle of Gadara proves how even the most astonishing miracles cannot produce faith, if the necessary disposition of heart and conscience be wanting.

HOMILETICAL HINTS.

The contest with the world of spirits succeeds the storm on the lake.—Where Israelites and Gentiles are fused together, the evil spirits find a dwelling roomy and prepared.—The deep affliction of the man who is ruled by the evil spirits.—Domestic comfort utterly destroyed by the power of darkness.—The Lord of heaven recognised by the inhabitants of hell.—The evil one feels that his conqueror approaches.—Wickedness also is fruitful and multiplies.—Even when the Lord gives free course to the powers of darkness, their own overthrow is the end of this permission.—Animals, men,

and spirits, equally subject to the Son of man.—The worth of the soul: 1. No injury so great as injury done to the soul; 2. no price too great, if only the soul is redeemed; 3. no gratitude so hearty as when the soul feels itself saved.—The miracle at Gadara a manifestation of the glory of the Lord, 1. as Son of the living God, 2. as King of the world of spirits, 3. as the deliverer of the wretched, 4. as the Holy One, who will not suffer His departure to be entreated in vain.—He who is delivered by the Lord must sit at His feet as a disciple.—The great things which Jesus did by this miracle, 1. in the heart, 2. in the home, 3. in the land of the Gadarenes.—The enmity of the flesh is not to be overcome by any benefit, however great.—The redeemed of the Lord long for nothing more than to remain with Him.—Domestic life the fitting sphere of active gratitude.—The Father must be glorified by the redeemed of the Lord.—Even when Jesus departs, He leaves behind Him witnesses of His grace.—The powers of darkness always rush to their own destruction.—Voluntary transgression of the law is always visited, sooner or later.

Starcke.—Christ and His grace leave no country in the world unvisited.—They who will not acknowledge Christ as their Lord and Master, are worse than the very devils.—The angels rejoice over the conversion of a sinner, but it is a great trouble to the devil when a soul is freed from his tyranny.—*J. Hall*: They are no true Christians who deny Christ's divinity, which even the devil acknowledges, 1 John iv. 15.—God limits even the devil, and says at last, It is enough, Job xxxviii. 11.—*Osiander*: An astonishing number of angels must have fallen away from God.—Satan has no power, even over the irrational creatures, but what is permitted him by God.—*Brentius*: God often makes us forego temporal good, that we may receive spiritual good.—*Nov. Bibl. Tub.*: It is the way of an ungodly world to care more for their swine than for Christ.—*Brentius*: Christendom is full of Gergesenes.—*Quesnel*: It is a dreadful judgment of God against sinners when He grants their hurtful prayers, as He did that of the devil.—Teachers and preachers must be patient and contented when they are rejected.—New converts are wont to walk in all kinds of self-chosen paths; they, therefore, need faithful reproof and direction.—Obedience is better than sacrifice.—*Canstein*: To extol the favour of conversion, greatly contributes to the edification of our neighbours.

On the whole, the treatment of this narrative offers to the preacher peculiar difficulties, and equal to those belonging to the

temptation in the wilderness, and is therefore one not to be recommended to those, at least, who regard the demonology of the Bible from a sceptical or a negative point of view. But even they who, in this respect also, take the Lord at His word, need to guard against being wise above what is written, and defending the Lord's conduct with a misapplied zeal, which does but remind those who think differently of *qui excusat, accusat*. Perhaps it is best to leave the metaphysical question wholly or chiefly untouched, and to make more especially prominent the practical importance of the soul's deliverance from the powers of darkness, in its greatness, its value, etc. *Les Demoniacques*, in the sermons of Adolphe Monod, 2d series, Montauban, Paris 1857, may be mentioned as a specimen of an excellent discourse upon this *δυσνόητον*. Fr. Arndt also, in his *Sermons on the Life of Jesus*, iii. pp. 39-52, in treating on this subject, discourses practically, 1. on the nature, 2. on the cause, 3. on the cure, of demoniacal possession.

3. *The Raising of Jairus' Daughter* (VERS. 40-56). (Parallel passages: Matt. ix. 18-26; Mark v. 21-43.)

40 And it came to pass, that, when Jesus was returned, the people gladly received Him: for they were all waiting for Him. 41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought Him that He would come into his house: 42 For he had one only daughter, about twelve years of age, and she lay a-dying. (But as He went the people thronged Him. 43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, 44 Came behind Him, and touched the border of His garment: and immediately her issue of blood stanchèd. 45 And Jesus said, Who touched Me? When all denied, Peter, and they that were with him, said, Master, the multitude throng Thee, and press Thee, and sayest Thou, Who touched Me? 46 And Jesus said, Somebody hath touched Me: for I perceive that virtue is gone out of Me. 47 And when the woman saw that she was not hid, she came trembling, and, falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately. 48 And He said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.) 49 While He yet spake, there cometh one from the ruler of the synagogue's house, saying to Him, Thy daughter is dead; trouble not the Master. 50 But when Jesus heard it, He answered him, saying, Fear not: believe only, and she shall be made whole. 51 And when He came into the house, He suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. 52 And all wept, and bewailed her: but He said, Weep not; she is not dead, but sleepeth. 53 And they laughed Him to scorn, knowing that she was dead. 54 And He put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway : and He commanded to give her meat. 56 And her parents were astonished : but He charged them that they should tell no man what was done.

CRITICAL NOTES.

1. *Harmony*.—According to Mark and Luke, the raising of Jairus' daughter followed immediately upon the return from Gadara. According to Matthew, on the contrary, this event took place just before the cure of the paralytic and the call of Matthew. The first cited order seems to us to deserve the preference (so also Wieseler and others). The words of Matthew (ch. ix. 18), *ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς*, seem sometimes rather a standing formula, to connect one narrative with another, than a strictly correct indication of an actual occurrence. Chaps. viii. and ix., too, of Matthew's Gospel have more a selective than a chronological character ; while the succession of events in Mark and Luke is simpler and more natural. The opposite view has been taken by Olshausen, Lange, and Stier. We, however, can but feel that we are lost in an ocean of unconquerable difficulties by making Matt. ix. 18–26 immediately succeed vers. 1–17.

2. *The people gladly received Him*.—According to the accounts both of Mark and Luke, the people were awaiting the Lord on the shore when He returned from the land of the Gadarenes. It seems as if the people who had flocked thither were interested in the affliction of Jairus. On his office, as ruler of the synagogue, see Lange on Matt. ix. 18.

3. *He fell down at Jesus' feet*.—A manifestation of faith in Jesus of no slight significance, as exhibited by the ruler of a synagogue, which certainly would be but little favourable to His pretensions. Necessity brought him to Jesus, though it does not appear that either the cure in the synagogue of Capernaum (ch. iv. 31–44), the healing of the paralytic (ch. v. 12–26), or that of the centurion's servant at Capernaum, had made any decided impression upon him before. Now that he was in trouble, however, he doubtless remembered these occurrences, and was encouraged by them to go openly to the Lord with his grief.

4. *One only daughter, about twelve years of age*.—Luke alone mentions her age, a circumstance of some importance in his eyes, as a physician. The circumstance, that the woman diseased with the bloody issue had been ill twelve years, is one of those coincidences which are repeatedly met with in actual life. A writer of

fiction would undoubtedly have avoided making these two numbers identical.

5. *She lay a-dying, ἀπέθνησκεν*.—The Imperfect, not “*obierat, absente mortuamque ignorante patre*” (Fritzsche). According to Matthew, ἄρτι ἐτελεύτησεν. It appears, however, from ver. 49, that Jairus did not, at that moment, consider her dead. The different narratives are easily combined, by allowing for the excitement of the speaker, who certainly would not, in his circumstances, weigh every word he uttered. “He left her dying, and might therefore have been uncertain what to say” (Lange). The request of Jairus shows a strange mixture of faith and unbelief; he stands below the Gentile centurion, and almost on a level with the βασιλικός, John iv. 46–54. He does not merely beg for a cure, but expressly defines his desire that the Lord should, above all things, come Himself and lay His hands upon his daughter. He can only ask for deliverance in one, and that the most usual, way; instead of being able to entreat, “Speak the word only.” But he is thus himself the author of the suspense and perplexity that ensued, when the Lord suffered Himself to be delayed on the road.

6. *As He went*.—The Lord does not decline granting the prayer of Jairus because of the imperfection of his faith, since He is convinced of its reality. Comp. Matt. xii. 20.

Ἱατροῖς, for physicians.—With psychological tact does Luke make us feel how much the tedious sufferings of this woman were enhanced by the many fruitless remedies employed (προσαναλώσασα). The expression of Mark is less favourable to the faculty: πολλὰ παθοῦσα ὑπὸ πολλῶν ἱατρῶν καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα.

8. *The hem of His garment*.—The fringe, חֲזָז; comp. Num. xv. 38, and Winer, Realwörterbuch, on this word.

9. *Peter, and they that were with him*.—Peculiar to Luke, since Mark only speaks of the disciples in general. Quite in accordance with the quick temperament of Peter, who is merely thinking of an accidental touch, and not, in the least, of the touch of faith.

10. *Somebody hath touched Me*.—“*Hoc absurdum videtur, quod gratiam suam effuderit Christus nesciens, cui benefaceret. Certe minime dubium est, quin sciens ac volens mulierem sanaverit, imo dubium, sed eam requirit, ut sponte in medium prodeat. Si testis miraculi sui fuisset Christus, forte non fuisset ejus verbis creditum, nunc vero, quum mulier, metu perculsa, quod sibi accidit, narrat, plus ponderis habet ejus confessio.*” Calvin.

11. *I perceive that virtue is gone out of Me.*—It is, and always must be, a difficult question, how we are to understand this going out. Certainly not in any such manner as though His healing power were like an electric battery, which must involuntarily discharge itself at the slightest touch. Nothing goes out from Him without the consent of His will ; but His will is always to save whenever, and as soon as, He meets with believing confidence. It is not, then, involuntarily, but consciously, that He suffers healing power to flow from Himself, when the hand of faith lays hold on Him. The people press upon Him on all sides ; but though many a one may have laboured under some unknown malady, not one experiences the healing virtue, always ready to be bestowed, because this faith, this confidence, is wanting. The fact, that virtue proceeded from the Lord, is surely no more a stumblingblock than that the Holy Ghost should proceed from the Father, John xv. 26. Besides, it is not a sensuous feeling, but an intellectual knowledge, that the Lord has of this outgoing ; He discerns it of Himself (*ἑγών*). He did not directly know to what particular individual this healing power had gone forth. The miraculous knowledge of the God-man was no polymathy ; and His question, Who is *he* (not *she*, *ὁ ἀψάμενος*) that touched Me ? was by no means a question only in appearance. He looks around for the hidden believer to come forward ; for He knows that, without faith, the healing power would not have been elicited. He had heard, in spirit, the cry of a suffering and confiding soul. The Evangelists say nothing of His garment being in any way the cause of the cure, the mechanical conductor of the healing power ; but faith might quite as well be certified by touching His garment as by seizing His powerful hand ; and He evidently insists upon the woman's appearance, that she may be led from the idea of any magical agency, to that of a voluntary act of the Lord. It was not the garment of Jesus, but her faith, that had saved her, although it might not at first have been entirely unmixed with superstition.

12. *And how she was healed immediately.*—Tradition relates (see Eusebius, H. E. vii. 18 ; Sozomen v. 21) that this woman erected at Paneas, her native town, a memorial of the benefit she received, which the Emperor Julian is said to have destroyed, erecting his own statue in its place. She appears, in the Gospel of Nicodemus, ch. vii., in Thilo i. 561, under the name of Veronica, declaring the innocence of Jesus, with a loud voice, in the presence of Pilate ; and wiping His face, on His way to Golgotha, with the

cloth, said to be still preserved. Without needing to decide upon the genuineness or worth of these legends, they yet serve as proofs of how highly her faith and hope were esteemed by Christian antiquity.—Compare the similar miracles, Matt. xiv. 36; Acts v. 15, xix. 11. Sepp's *Leben Jesu* contains important particulars with respect to the treatment of *ῥύσις αἵματος* by Jewish physicians. The completeness of the cure is well expressed by Luke, the physician, in the words, *παραχρήμα ἔσθη ἡ ῥύσις τ. αἵμ.*

13. *While He yet spake.*—The dramatic force and graphic power of the narrative are enhanced by the use of the present *ἔρχεται*. It appears from this mission to Jairus, that he had gone to fetch Jesus, with the knowledge and approbation of the members of his family. This resolution may perhaps have produced a reaction in some of them; at all events, these messengers, sent probably by the bereaved mother, show plainly enough that they now expect no help from "the Master."

14. *Fear not.*—The whole period of delay, concerning the woman, had been a fiery trial for the faith of Jairus; but, now that it was about to succumb, it is strengthened by the Saviour—*καὶ σωθήσεται*. Mark seems more correctly to have omitted these words, though the result naturally showed that this indirect promise had been included in the "Only believe." Jesus, by forbidding all fear, and only requiring faith, at such a moment, makes Jairus hope for something great, but does not distinctly say what.

15. *He suffered no man to go in.*—From the fact that the Lord did not suffer all His disciples to accompany Him, it seems to have been His intention to keep the miracle as secret as possible. The high importance attached by the Lord to this resurrection is shown by His causing the three disciples, whom alone He suffered to enter into the inner sanctuaries of Tabor and Gethsemane, to accompany Him on this occasion.

16. *And all wept.*—Comp. Matt. ix. 23, and De Wette (*Archäologie*, § 263), who mentions, among other matters, the decision of the Talmud: *etiam pauperrimus inter Israelitas, uxore mortua, præbebit ei non minus quam duas tibias et unam lamentatricem*. It may then be imagined, how great would be the noise of lamentation, in the house of a Jew of good condition, on the occasion of the death of his only daughter.

17. *She is not dead.*—Lange rightly speaks against the notion of a trance (Lange on Matt., p. 353). Von Ammon (*Leben Jesu* i., p. 414) concludes, from the small number of witnesses whom Jesus took with Him, that the awakening maiden needed, above all

things, rest and quiet, and therefore was not really dead. As well might he have inferred, from the command to those that were bearing the young man at Nain, to stand still, that the movement of the bier was injurious to him, who was only apparently dead. This explanation of Olshausen and others is contrary to the moral character of the Lord, who was never wont to surround His deeds with deceptive appearances, contrary to the convictions of the parents and family (ver. 53), and contrary to the express declaration of Luke, "Her spirit came again," ver. 56; comp. 1 Kings xvii. 22. Undoubtedly, too, the figurative language derived from sleep has helped to obscure this miracle. A boaster would have said, of one seemingly dead, "She does not sleep, but is dead;" the Prince of Life says, of one actually dead, "She is not dead, but sleepeth." In the Lord's view, she was at this moment already a living person, though she was still corporeally fettered by death.

18. *To give her meat.*—This miracle also is marked by that kindness and care, on the part of our Lord, which forgets nothing, and to which nothing is little. Even so does He, elsewhere, think of the fragments, and care that Lazarus should be freed from his grave-clothes. It is a proof, at the same time, of the truth of the narrator and of the completeness of the miracle.

19. *That they should tell no man.*—The notion that the command of secrecy has been erroneously inserted in this place, and belongs not to this, but to a former miracle (Hase), is entirely without foundation. The direction seems to have been occasioned by the excitement of the people, which might easily have been augmented till it had caused some insurrectionary outbreak. It was also a discipline for Jairus and his family, who, having witnessed the miraculous power of the Lord, must be led to higher degrees of faith and obedience. With respect also to the newly-raised daughter of Jairus, who does not feel how hurtful an effect upon the higher life of the inner man would have been produced by continual questions of curiosity and expressions of surprise?

DOCTRINAL REFLECTIONS.

It is important to remark the different manners in which the same principle of faith is manifested, in Jairus and in the woman. The first approaches the Lord boldly, but is secretly in fear, and seems stronger than he really is. The latter draws near timidly, but is secretly strong in faith, and is really greater than she seems. Both types are variously exemplified in the Christian world.

2. The present, doubly miraculous, narrative bears, in almost every feature, the stamp of truth. The anxiety of the father, and the reserve of the woman; the excitement of the people, and the tranquillity of the Lord; the astonishment of the disciples, and the reiterated affirmation, "Some one hath touched Me;" the smile of unbelief, in the midst of the outburst of grief; Christ's dignity in manifesting, and care for concealing, His miraculous power;—all form so inimitable a picture, that one might say, its truth is almost palpable. Matthew, according to his custom, relates it concisely and objectively; in Mark's account, we recognise the influence of Peter; the peculiarities of Luke betray the physician, while his detail concerning the age of the child is in some degree supported by Mark, when he says that she walked. All the accounts coincide in the most unartificial manner; and we might justly question, not merely the religious feeling, but even the natural appreciation of the true and the beautiful, of him who could esteem them only the skilfully interwoven threads of a pious fraud.

3. A striking similarity exists between the raising of Lazarus and that of Jairus' daughter. In both cases, the Lord delays His intervention, and suffers the patient, to whom He had been summoned, to die. In both cases, He gives an obscure promise of deliverance; in both, He calls the death a sleep. Another instance of the harmony between the synoptical Gospels and that of St John.

4. "The journey to the scene of this miracle is a remarkable image of many an inward leading. It is when Jesus has almost brought a man to the goal and consummation of his conversion, that he meets with a shock which threatens utterly to crush what faith had begun to effect. Yet it only contributes to the conquest of all that is evil in the man, to the perfection of his faith, and to the glorification of his divine benefactor." V. Gerlach. Comp. also the remarks on the resurrection of the young man of Nain, ch. vii. 11-17.

HOMILETICAL HINTS.

Where Jesus has been missed for a time, He will be received with increased joy.—How need leads to Jesus.—Jesus the best refuge for afflicted parents.—Neither youth nor strength a security against death.—Jesus does not at first insist on the perfection, but on the reality, of the faith that invokes Him.—Jesus the Physician of our hidden maladies.—Our hopeless efforts to heal ourselves.—The world a physician in whose hands the patient gets continually worse.—The bold laying hold of faith: 1. What it dares; 2. what

it gains.—How many outwardly surround Jesus, how few touch Him in faith!—Hidden faith must at last come to light, 1. for the glory of the Lord, 2. for its own confirmation, 3. for the encouragement and consolation of others.—The tranquillity of the Lord contrasted with, 1. the pressure of the crowd, 2. the contradiction of the disciples, 3. the perplexity of the woman, 4. the anxiety of Jairus.—The faith of the afflicted woman, 1. secretly cherished, 2. courageously shown, 3. immediately discovered, 4. humbly confessed, 5. happily rewarded.—Even the Lord's secret benefits are, in His own time, brought to light.—Fear not, only believe! 1. An astonishing, 2. a lawful, 3. a possible, 4. a saving demand.—Jesus the best leader in the way of faith.—Jairus: We see, 1. praying faith heard by Jesus, 2. longing faith tried by Jesus, 3. fainting faith strengthened by Jesus, 4. steadfast faith rewarded by Jesus, 5. thankful faith perfected by Jesus.—Hopeless sorrow for ever banished by Jesus when He called death a sleep.—Sleep the image of death: 1. Both are preceded by weariness; 2. both are a present rest; 3. both are followed by waking.—The Lord generally raises those also who are spiritually dead, during a period of holy quietness.—The unbelief which thinks it knows better than Jesus, is always put to shame.—They also who are spiritually awakened need immediate nourishment.—Self-denial the best proof of the gratitude of faith.—Even with respect to the deeds of the Lord, there is a time to speak and a time to be silent.

Starcke.—If Jesus, with His Gospel, is rejected in one place, He is heartily welcomed in another.—God often keeps men waiting for a time, before He comes, that they may be more desirous, and more apt, to receive Him.—*Brentius*: Great people have great crosses.—We should not delay to go to the assistance of the suffering.—God heals even those hidden evils of which we are ashamed.—*Cramer*: Christ is a searcher of hearts, and we can do nothing in secret which He does not see.—*Osiander*: God sometimes suffers His children to be, for a while, put to shame, that He may afterwards put the greater honour upon them.—The Lord knows how to speak a word in season to him that is weary.—Christ the Lord of the dead and of the living: Rom. xiv. 9.—We must learn to accommodate ourselves to the *horas* and *moras* of our God.—*J. Hall*: It is better to go into the house of mourning than into the house of feasting.—Christ and His people are always laughed to scorn by an unbelieving world.—The world's mockery must not hinder Christians from good works.

Heubner.—When a spiritual father calls upon Jesus in behalf of a soul entrusted to him, he may hope he does not call in vain.—The folly of mankind was shown, formerly, as well as now, in immoderate pomp at funerals.—The confidence in Himself, which Jesus knew how to instil.—*Lisco*: How faith is assailed and strengthened.—The powerful help of the Lord Jesus.—*Palmer*: The eyes of the Lord see always, as then, in secret; the hand of the Lord helps always, as then, in secret.—God's dealings with believers here, amidst the tumult of the world—there, in the peace of the eternal Sabbath.—*Fuchs*: The example of these two sufferers teaches us the same lessons as Paul inculcates, Rom. v. 3: 1. Tribulation worketh patience; 2. patience worketh experience; 3. experience worketh hope; 4. hope maketh not ashamed.—*Souchon*: The Lord's leadings are for our happiness.—*Couard*: We have a God to help us, and a Lord of Lords to deliver us from death.

d. *The Son of Man announced by the Twelve, feared by Herod, honoured by the satisfied Multitude* (CHAP. IX. 1-17). (Parallel passages: Matt. x. 5-15, xiv. 13-21; Mark vi. 7-16, vers. 31-46; John vi. 1-14.)

1. *The Commission of the Twelve Apostles.* (VERS. 1-6.)

1 Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 2 And He sent them to preach the kingdom of God, and to heal the sick. 3 And He said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. 4 And whatsoever house ye enter into, there abide, and thence depart. 5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. 6 And they departed, and went through the towns, preaching the Gospel, and healing everywhere.

CRITICAL NOTES.

1. *Harmony*.—After the raising of Jairus' daughter, must have followed the two miracles which Matthew alone relates (ch. ix. 27-34). The Lord then seems to have undertaken a new journey through Galilee, and to have again witnessed the extreme spiritual need of the people (ibid. vers. 35, 36). He thereupon desired the disciples to pray the Lord of the harvest to send forth labourers into His harvest (vers. 37, 38), and then gave them an opportunity of uniting effort to their prayers, and of putting their

own hands to the plough.—We are again obliged to complete the shorter narrative of Luke from the more detailed ones of Mark and Matthew. It then appears that the Lord sent out the Apostles in pairs; while all the synoptical Evangelists testify, that the casting out of devils, which is clearly distinguished from the cure of diseases, formed a peculiar and principal feature of their ministrations. The address delivered on this occasion is far more amply and completely given by Matthew, than by either of the other two. Luke only reports (vers. 3–6) somewhat of its first part (Matt. x. 5–15); while we find some fragments of the continuation in chs. x. and xii.

2. *The Twelve* (AV., His twelve disciples).—Though there is important testimony in favour of the reading, τοὺς δώδεκα μαθητὰς αὐτοῦ, it should not be forgotten that Luke generally makes use of οἱ δώδεκα as a standing formula, and that some manuscripts give the word ἀποστόλους, which seems, as well as the former, to be the addition of a later hand, and derived from the parallel passage, Matt. x. 1. Matthew at the same time introduces the names of the twelve Apostles, which Luke had given before in another connection, ch. vi. 12–16. On the other hand, Luke is more full in detailing the extent of their commission, mentioning the κήρ. τὴν βασ. τοῦ Θ.; while the others only speak of the working of miracles. On the manner in which the δύναμις καὶ ἐξουσία may have been communicated to them, see Lange on Matt. x. 1.

3. *Take nothing for your journey*.—There is some difference among the synoptical Evangelists regarding the preparations to be made for their journey by the Twelve. All three are agreed that they were to take no money in their purses, not to have two coats, nor to carry any store of food with them. According to Mark and Luke, they were *also* forbidden to take bread, which Matthew does not specify. But while Mark says that they were to take a staff *only*, this also is among the things forbidden in Matthew and Luke. (The reading staves, ῥάβδους, is certainly not genuine.) We believe that Mark, who is here only relating the circumstance in an *oratio obliqua*, expresses himself more freely than the others. The spirit of the command is, however, the same in all. The Lord is speaking of what they must provide for their journey. If they already had a staff, they were at liberty to take it (Mark); if they had none, they were not now to buy one (Matthew and Luke). They were to take nothing with them; they were to receive nothing for the benefits they bestowed. History shows that they obeyed

the latter prohibition literally, see Acts viii. 20, the former in the spirit of wisdom, see, *e.g.*, 2 Cor. xi. 8 ; 2 Tim. iv. 13.

4. *There abide*.—Compare ch. x. 7, “Go not from house to house.”—*Thence depart*. Set out thence, on your further journey, without capriciously choosing another lodging.

5. *And whosoever will not receive you*.—Comp. Matt. x. 14. We think, with Lachmann and Tischendorf, that δέξονται is, by all means, the correct reading, and that δέχονται is derived from the parallel passages. The shaking off the dust was a symbolical action, as a witness against them, as it is said in Theophylact, εἰς ἔλεγκον αὐτῶν καὶ κατάκρισιν. From Acts xiii. 51, we perceive how the Apostles, *casu quo*, obeyed this command of the Lord, *ad litteram*.

DOCTRINAL REFLECTIONS.

1. In discussing the purpose of this missionary journey, too little regard seems to have been paid to the words of our Lord, Matt. ix. 38. It has often been most erroneously looked upon as a means of affording the Twelve some practice in what was to be the future employment of their lives. But the Lord does not give a single hint that such was His intention ; nor was the delivery of probationary sermons, by future preachers of the Gospel, as yet a custom in His days. As little was it the aim of this mission to prepare certain towns and districts of Galilee for the personal presence of Jesus. It cannot be proved, at least, that the Apostles went to any towns where He was entirely unknown ; and it would have little accorded with His wisdom to have sent the Gospel, during His lifetime, by the hands of inexperienced men, into places where He Himself was not thoroughly known. No, the Twelve were not to precede Him, but to follow in His track ; they were sent forth, not to sow, but to reap ; not to begin what He would continue, but to continue what He had already begun. On this supposition, everything becomes clear. It is then evident why they were always to inquire who was worthy to receive them ; in other words, who was favourably disposed with respect to the Lord, and the interests of His kingdom. Thus also their right to shake off the dust, as a testimony against them, is evident ; a rebuke too severe for the rejection of a single address, but fully merited by disdain of a renewed effort. It also places in its true light the prohibition of special provision for their journey : they were not going as strangers among enemies, but as friends, into a neighbourhood where the

Lord Himself had already opened a way for them. It is also evident why they were despatched at this particular juncture. He had already announced the threatened judgment to the unrepentant cities of Galilee (Matt. xi. 20-24); but He would yet make a last attempt, through His Apostles, to win over these rebels. The more nearly He contemplated in spirit the development of the great drama of His life, the more decided and emphatic was the attitude He assumed. Parties had now begun to manifest a more threatening aspect; now, therefore, did He send forth His Apostles, that the thoughts of many hearts might be revealed. They must water the seed which He had sown for the kingdom of heaven; that which promised fruit, they must carefully cherish; that which showed itself to be tares, they must announce to Him as such; in a word, they must be labourers for His harvest.

2. The length of time occupied by this journey, and the names of the towns and districts visited, are equally unknown. It must, however, have lasted longer than a day, since some time would be required to go from town to town, to seek out who were worthy, and to sojourn with them. (This, however, is the view of Wieseler, *a. a. O. P.* 291.) When we consider, however, that they were divided into six pairs, and had only a part of Galilee to pass through; that, besides this, they were not yet fitted to act independently for any length of time; it is not probable that the Lord was separated from the Twelve for many days or weeks. It is likely that He waited for them at Capernaum; and, since the miracle of the loaves and fishes took place immediately after their return, that the second Passover was already at hand, John vi. 4. Our view being that the preaching at Nazareth took place but once, and that at the time notified by Luke, ch. iv. 16-30, it is not necessary to insert the account, Matt. xiii. 54-58, and Mark vi. 1-6, immediately after the sending forth of the twelve Apostles.

3. Although the training of the Apostles was not the primary intention of this mission, yet the wisdom of the Lord, in His management of His ambassadors, is exemplified in this occurrence, as well as His love to the lost sheep of the house of Israel. The healing power communicated to them was at the same time a striking symbol of what their mission of evangelization must effect, wherever they should direct their steps; and the spirit of unconcern for temporal pleasure and convenience, the unassuming disposition, the persevering zeal, even when their efforts were constantly despised, which the Lord, according even to Luke's briefer

account, sought to instil into His witnesses, cannot, even in the present day, be dispensed with, in any who would make known His name, whether among baptized or unbaptized heathens.

4. "The love of an easy life is a great hindrance to the work of God in an evangelist; for he has chiefly to do with the poor, who cannot secure it to him (ch. vii. 22), and the rich will sooner draw him into such a life, than he will withdraw them from it. The men of the world should see that he does not seek them for the sake of their possessions, and that his intercourse with them is for the sake of their salvation. If they will listen to nothing concerning this, he must depart from them." O. v. Gerlach.

HOMILETICAL HINTS.

Apostolical authority: 1. Its extent; 2. its foundation; 3. its aim; 4. its limits.—The messenger of the Gospel a physician of souls.—The missionary journey of the Lord's witnesses: their preparations, aim, and fruit.—He who seeks first the kingdom of God, and His righteousness, may trust that he shall really want for nothing.—Freely ye have received, freely give.—Testimony for the believing and against the unbelieving world.—How the faithful servant cares for the honour of his Lord; how the Lord cares for the wants of His faithful servant.—The Gospel of the kingdom must be preached everywhere.—The preaching of the Gospel an act of faith and obedience.

Starcke, Cramer.—The holy ordinance of preaching still delivers men from the power of Satan.—The need of a regular call, both inward and outward, to the office of the preacher.—*Hedinger*: 1 Cor. ix. 14, The Lord hath ordained, that they which preach the Gospel should live of the Gospel.—*Canstein*: If the disciples of Christ were not to go from house to house for the sake of better accommodation, much less should preachers strive after change of livings for the sake of better accommodation.—The office of preacher not an *otium*, but a *gravissimum negotium*.

2. *The Fear of Herod.* (VERS. 7-9.)

7 Now Herod the tetrarch heard of all that was done by Him: and he was perplexed, because that it was said of some, that John was risen from the dead; 8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. 9 And Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see Him.

CRITICAL NOTES.

1. *Herod the tetrarch heard*.—Compare Matt. xiv. 1–12 ; Mark vi. 16–28. Both Matthew and Mark unite the account of the beheading of John the Baptist with that of Herod's remorse. Luke, who had related the imprisonment of John, ch. iii. 19, 20, alludes to his end by only a single word. His Gospel is nevertheless rich in contributions to the psychological history of Herod, which show us the continual deterioration of the tyrant in a moral point of view.

2. *All that was done*, as well by the Lord Himself as by His ambassadors, who just now were casting out devils in His name. The terror of Herod is the more comprehensible, when we reflect that the beheading of John took place during this very period, so that his conscience had had no time for repose. Though John had done no miracles during his lifetime, John x. 41, it was easy to imagine, that if he should indeed return to life after his death, he would be furnished with miraculous powers. Elias was naturally thought of, as having never died ; and the rising again of one of the old prophets, because the return of some of these was expected in the times of the Messiah.

3. *John have I beheaded*.—Not so much the words of an alarmed conscience (Meyer), as of painful uncertainty. Scarcely has he managed to free himself from John, than he hears of another preacher, to whom extraordinary miraculous power is also ascribed. What, then, is he to think of, and fear from, Him ? It is this very uncertainty that makes him now desirous to see Him, as afterwards to kill Him (ch. xiii. 31). In Luke's Gospel, the expression of terrified suspense, in Matthew's and Mark's, the fixed idea of an alarmed conscience, is made prominent. The one of these might be his prevailing frame of mind at one moment, the other at the next.

DOCTRINAL REFLECTIONS.

1. The fear of Herod at the fame of Jesus is an indirect proof of the number and reality of His miracles, and is so far of considerable weight, in an apologetic point of view. A Herod was not a man to be misled by an unimportant or unfounded report.

2. There is this peculiarity about the person and ministry of Jesus, that they whose moral and religious feelings are entirely blunted do not know what to make of Him. They tremble, but scarcely know why, at the very sound of His footsteps.

3. Suppositions, whose reality the mind cannot seriously believe, may yet terrify the conscience. Herod would assuredly have been capable of deriding the belief in immortality entertained by the Pharisees, yet he trembles at shadows.

HOMILETICAL HINTS.

The fame of the Lord penetrates everywhere.—The Gospel a savour of death unto death.—The power and impotence of conscience. Its power: 1. It faithfully recalls past sin, 2. justly condemns it, 3. severely punishes it. Its impotence: 1. It is incapable of cancelling the past, 2. making the present bearable, 3. or the future hopeful.—The influence of an awakened conscience on the conceptions of the intellect.—An unhallowed desire to see Jesus. (For the opposite to this, see John xii. 20–22.)

Starcke.—Truth comes sooner to the ears of the common people than to the ears of the great.—Many erroneous opinions concerning Christ have been propagated, but faithful teachers must be skilful in contradicting them.—An evil conscience is fearful, and trembles at a rustling leaf, Job xv. 20.—Compare two excellent sermons, by Adolphe Monod, on the beheading of John the Baptist, in the Second Series of his sermons.

3. *The Miracle of the Loaves and Fishes.* (VERS. 10–17.)

10 And the apostles, when they were returned, told Him all that they had done. And He took them, and went aside privately into a desert place belonging to the city, called Bethsaida. 11 And the people, when they knew it, followed Him: and He received them, and spake unto them of the kingdom of God, and healed them that had need of healing. 12 And when the day began to wear away, then came the twelve, and said unto Him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals; for we are here in a desert place. 13 But He said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. 14 (For they were about five thousand men.) And He said to His disciples, Make them sit down by fifties in a company. 15 And they did so, and made them all sit down. 16 Then He took the five loaves and the two fishes, and, looking up to heaven, He blessed them, and brake, and gave to the disciples to set before the multitude. 17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

CRITICAL NOTES.

1. *And the Apostles, when they were returned.*—To form a correct idea of the whole connection of this occurrence, we must especially

refer to Mark vi. 30, 31. The Lord receives, almost contemporaneously, the account given by the Twelve of their mission, and that of the death of John the Baptist. Thereupon follows the report that Herod is desirous to see Him, and His consequent departure from the dominions of Herod into those of Philip. He was desirous, too, of obtaining for Himself and His disciples a short interval of repose, which the concourse of the multitude made impossible. A comparison of all the accounts of this occurrence will be found to justify the remark of Lic. S. Rauh (in an excellent essay on John vi. in the *Deutsche Zeitschrift für christl. Wissenschaft und christl. Leben*, 1850, p. 263), "that John and the synoptical Evangelists, both by the period to which they refer this history, and the importance they attach to it, place this miracle in the clearest light, and, at the same time, represent it as that climax in the life of Christ whence His mysterious path to His sacrificial death leads to higher and higher degrees of self-development, in order to introduce us, from this time forth, to the mystery naturally resulting from this self-development, though now hidden in obscurity."

2. *Βηθσαϊδά*.—Not the western (Winer, De Wette), but another town of this name, on the north-eastern shore of the lake, within the jurisdiction of Philip, who beautified it considerably, and gave it the name of Julia. Built not far from the shore, at the place where the Jordan empties itself into the Sea of Tiberias, it was surrounded by a tract of desert land, which, however, would in spring be covered with grass, and large enough to contain a numerous multitude. According to Matthew and Mark, the Lord went thither by ship; while Luke does not say that He went by land (Meyer), but leaves the manner of His journeying quite undetermined. It was probably at Capernaum that our Lord and the Twelve met again, after the return of the latter.

3. *Followed Him*, on foot by land (as appears from Matthew and Mark), having first seen Him set off by water. They also took their sick with them, that Jesus might heal them. V. Ammon (*Leben Jesu*) concludes, from the fact that these sick persons went on foot, that they could not have been greatly diseased, as though there might not have been among them the blind and the deaf, who were quite capable of the journey; and as though those unable to walk could not have been carried!

4. *The day began to wear away*, etc.—Here must be introduced the circumstances and conference detailed by Mark and John, but omitted in Luke's more summary account, for the sake of brevity.

5. *That they may go.*—This request of the disciples does not say much for the view, that the people must have had a tolerably considerable store of provisions with them, to the common distribution of which they might have been soon after induced.

6. *Give YE.*—Emphatic, because they had just advised that the people should be suffered to provide for themselves.

7. *Buy meat.*—It is obvious that the words of the Apostles are merely the expression of the most hopeless perplexity, seeing no other means within its power. They, who can seriously affirm (with v. Ammon) that the disciples really bought food for two hundred pence, and dispensed it to the people, seem to expect that their rationalistic fancies are to be received, on their own assertions, without any further proof.

8. *By fifties.*—We do not find sufficient reason for inserting *ὡσεὶ* (Lachmann). “A convenient number on account of there being *five* loaves.”—Bengel.

9. *He blessed them, εὐλόγησεν*, according to Jewish custom, before commencing a meal.—This was, in fullest sense of the word, a miraculous blessing, and the immediate instrument of the bounty of Omnipotence. There is no real difference between the accounts of Matthew and Mark, while the weight which the narratives of all four Evangelists give to the prayer of Jesus is worthy of notice.

10. *The miracle itself.*—The miracle of the loaves and fishes is one of those, of which it is as difficult to bring the possibility within the reach of the understanding, as the manner within the reach of the imagination. (For notices and criticisms of various views, see Lange on Matt. xiv. 20.) For this reason, it should be the more attentively noticed, that the proofs of its reality are so unanimous and decided, that a doubt is scarcely possible. The relative variations of the several accounts are less essential than usual (Strauss), all the Evangelists being agreed on the principal points; and the difficulties of a mythical explanation are here truly insurmountable. Or, are we indeed to consider this whole historical narrative as merely symbolical of the evangelical idea, that Christ is the bread of life? (v. Bauer). As if this idea could not be as well expressed and exemplified by a fact! Besides, how then should we explain the enthusiasm of the people, and the conversation (John vi.), connected with this miracle; as also the great departure which took place among the *μαθηταί* in consequence (John vi.)? Indeed, it is the greatest proof of the reality of this miracle, that it is indispensably necessary to the satisfactory explanation of

the decrease in the number of Christ's followers, which began from this period. In fact, something similar now took place, to what occurred on the occasion of the Lord's resurrection; and it is evident that something must have occurred, of sufficient importance to account for the great change of sentiment in so many minds. Till this day, we observe the followers of Jesus continually increasing, and His influence augmenting, till He stands, as it were, on the very steps of the throne (John vi. 15): a few hours later, the enthusiasm cools, and the train of His adherents is visibly diminished. Only such a miracle as this could excite so great enthusiasm, and, when the anticipations thereby aroused were the next day disappointed, so great exasperation, as the fourth Gospel especially narrates.

But, in making this avowal, we are by no means blind to the difficulties which this miracle presents, even when contemplated from a believing point of view. It is as difficult to imagine that the fragments were multiplied in the hands of the people, as in those of the disciples; while, even if we take the still simpler view, and suppose the miracle to have been wrought by the hands of the Lord Himself, we can as little conceive the constantly increasing loaves and the constantly reappearing fishes. And even if we speak of hastening a natural process (Olshausen, and before him, Luther; see *Sammtl. Werke*, Erlanger edition, ii. p. 117), this will not help us much, since there is here, besides the process of nature, the process of art; baked bread and cooked fish, to be multiplied in a miraculous manner. We feel here, more than ever, how difficult it is to deal in any measure with the incomprehensible; and that, finally, all must depend upon our idea of God, and our views of the doctrine and credibility of the Gospel history. It must not, however, be unnoticed, that the Lord does not here make something out of nothing, but makes a larger quantity out of what already exists; thus, not overstepping the limits which the Word made flesh had imposed upon Himself; and that it could not be too miraculous for Him to rise (if needful) above the artificial processes by which bread and fish were prepared. At the same time, we remark, how much moral susceptibility for this miracle must have existed among the people, after all they had that day seen and heard from the Lord, whereby faith had been awakened in some, and strengthened in others. Finally, while believing ourselves bound to follow the example of the Evangelists, who do not more definitely describe the manner in which this miracle was performed, we rejoice that its ex-

alted nature and purpose are placed entirely beyond doubt. Should Christian science, however, feel obliged to go a step farther, and to venture the attempt of seeking a modal or perhaps a mystic medium for this occurrence, the ingenious attempt of Lange, *Leben Jesu* ii., p. 309, deserves a more careful examination than seems as yet to have been bestowed upon it.

DOCTRINAL REFLECTIONS.

1. The deep impression which the news of the Baptist's death produced upon the Saviour, is a striking proof, on the one hand, of His true humanity, and on the other, of His clear perception of the connection between the martyrdom of John and His own approaching sufferings. He shows His tender care, in the training of His disciples, by esteeming it indispensably necessary that they should have some hours of repose and retirement, after days of unusual exertion, both of mind and body. Compare the beautiful tract of A. Vinet: *la Solitude recommandée au pasteur*.

2. The miracle of the loaves is one of the most striking proofs of the truth of our Lord's saying to Philip, John xiv. 9. We are here led to admire in the Lord, who speaks and it is done, a truly divine power, by virtue of which, He performs in a far higher measure, and of His own omnipotence, what the Old Testament prophets had done by the command of God (compare the fall of the manna, and the multiplication of food by Elijah and Elisha). Together with the deepest *wisdom*, exemplified in the choice of the most appropriate time and simplest means, we behold the image of the God of *peace* (1 Cor. xiv. 34), in Jesus, caring for the orderly arrangement of the multitude, and the preservation of the remaining fragments. But more than all are we attracted by His *pity*, which sympathizes with the necessities of the unfortunate, and which, with tenderest solicitude, selects the softest place for their repose and meal; and with unlimited abundance supplies not only what is barely necessary, but more than will satisfy all. The whole miracle shows how Christ, like the Father, can make much out of little, and bestow His blessing on the least. But above all, is it an emblem of the great truth, which He, on the following day, so powerfully unfolded (John vi.), that He is the Bread of Life.

3. The miracle of the loaves is a faithful picture of the manner in which the Lord satisfies the spiritual wants of His people; while, in the midst of much that is extraordinary, the agreement between this marvel, and the continual care of Providence for the bodily

wants of the children of men, is remarkable. The narrative is a practical commentary on the words, Ps. cxlv. 15, 16.

HOMILETICAL HINTS.

The first account of work done for the Gospel.—Neither sad nor joyful news disturbs the holy tranquillity of the Lord.—The Lord grants repose to His faithful labourers.—The disturbances of earth often follow us, even to our places of repose.—The indefatigable Saviour never indisposed to deeds of kindness.—Jesus the Physician both of body and soul.—Human perplexity contrasted with divine wisdom; human compassion, with divine mercy; human counsel, with divine action; human poverty, with divine riches.—Jesus referring the hungry multitude to His Apostles.—All things must be done in order.—Daily bread hallowed by prayer and thanksgiving.—“That nothing may be lost,” a fundamental law of the kingdom of God, in the use of all that the Lord has bestowed.—The miracle of the loaves, a proof of the truth of Matt. vi. 33.—The Lord taking a repast with the poor in the wilderness, while His presence is desired in vain at the court of Herod.—The Lord makes much out of little.—The Lord never gives so little that nothing remains.—“They that seek the Lord shall not want any good thing.”—The satisfying of earthly cravings, an image of the satisfying of heavenly longings.—The conditions upon which a Christian may still expect the supply of His temporal necessities: 1. Believing confidence; 2. due diligence; 3. systematic order; and 4. wise economy, united with 5. prayer and thanksgiving.—“Open thy mouth wide, and I will fill it,” Ps. lxxxi. 10.—The Lord only suffers hunger to be felt, in order to bestow more abundance in His own good time.—He hath filled the hungry with good things.—The miraculous repast, a manifestation of His glory, who is the Son of God and the Son of man.—He leaves none empty, but those who came full.

Starcke, Nova Bibl. Tub.—He who loves Jesus follows Him, even into the desert.—*Quesnel*: God makes us own our human impotence, before He shows His omnipotence.—Spiritual shepherds must feed their sheep.—By money, we can obtain all temporal good; but our rich God can preserve us from all need, even when we have little or no money.—It is the same to our almighty Saviour, to save by many or by few; therefore, faith can venture anything, 1 Sam. xiv. 6.—*Nova Bibl. Tub.*: Every creature of God is good, and nothing to be refused, etc., 1 Tim. iv. 4, 5.—No one should

be above relieving the needy.—*Brentius* : Christ is the best resource in a time of want.

Heubner.—It is a great honour and favour to be made the medium of dispensing the divine bounty, as the disciples were here.—Man is often required by the will of God to do that which seems very strange and beyond possibility ; but God has provided for all beforehand, and will be his helper, doing that which is really essential.—In Jesus the feeling of pity was stronger than that of the want of repose.—*Van Oosterzee* : Jesus the Bread of Life. He still, 1. meets with the same need, 2. shows the same majesty, 3. provides the same refreshment, 4. deserves the same homage, 5. occasions the same division, as He did on the occasion of the miracle of the loaves and fishes.

e. The Glory of the Son of Man, acknowledged upon Earth, and testified from Heaven. The scenes upon the summit, and at the foot of Tabor. (CHAP. IX. 18-50.)

1. *The Journey to the Mount of Transfiguration. (VERS. 18-27.)*

18 And it came to pass, as He was alone praying, His disciples were with Him : and He asked them, saying, Whom say the people that I am ? 19 They answering, said, John the Baptist ; but some say, Elias ; and others say, that one of the old prophets is risen again. 20 He said unto them, But whom say ye that I am ? Peter answering, said, The Christ of God. 21 And He straitly charged them, and commanded them to tell no man that thing ; 22 Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day. 23 And He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. 24 For whosoever will save his life shall lose it : but whosoever will lose his life for My sake, the same shall save it. 25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away ? 26 For whosoever shall be ashamed of Me, and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels. 27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

CRITICAL NOTES.

1. *And it came to pass*.—It is obvious, from a comparison of this Gospel with those of Matthew and Mark, that Luke, after relating the miracle of the loaves and fishes, passes over all the words and deeds of Christ recorded in Matt. xiv. 22-xvi. 12, and Mark vi. 45-viii. 26. It is the duty of harmonizers to notice, and

of isagogists to account for, this circumstance. Perhaps the best explanation is that offered by the supposition, that the written records, which Luke made use of, were less ample with respect to this, than to the subsequent periods of our Lord's life. At all events, no motive for intentional omission can be discovered.

2. *As He was alone praying.*—According to Matthew and Mark, the Lord was now in the district of Cæsarea Philippi. See Lange on Matt. xvi. 13. Here, as elsewhere, Luke gives prominence to the praying of Jesus. Bengel well remarks, *Jesus Patrem rogarat, ut discipulis se revelaret. Nam argumentum precum Jesu colligi potest ex sermonibus actionibusque insecutis*, cf. vi. 12, 13. Probably the disciples found Jesus praying alone, as in ch. xi. 1; while, from ver. 23, it appears that other auditors, besides the Twelve, soon approached, so that in a few moments a large circle had assembled, to whom He addressed the words that follow.

3. *And He asked them.*—From the prayer which preceded it, we cannot but infer that, in the Lord's estimation, the conversation that ensued was of the highest importance. Nor will this astonish us, if we place ourselves in His circumstances at this crisis. The more unambiguously the irreconcilable enmity of His adversaries had been lately manifested, the more vividly would the now nearly approaching end of His career be present to His mind. The time had now arrived when He must speak to His disciples more openly than He had hitherto done, of His sufferings and death. He would not then surely omit to make the same prayer for them which He afterwards made for Simon. But, before He bestows upon the Twelve a deeper insight into the nature of His work, He desires to hear from them their own notions of His person and character.

4. *Whom say the people that I am?*—He inquires whom the people—the interpreters of public opinion—take Him, who has hitherto designated Himself by the somewhat mysterious title of the Son of man, to be. This inquiry respecting the sayings of the people, which would be merely the exponents of the notions of flesh and blood, might well astonish us, if we were to lose sight of the far more important one to which it was intended to lead.

5. *John the Baptist.*—The answers are various, but perfectly explicable. That John the Baptist was risen again, was perhaps an echo of what was uttered in Herod's court; perhaps, also, a consequence of the great respect in which he had been held, and which made the people deem it impossible that such a man of God could have been taken away from the world for ever.—*Elias*; comp. Mal.

iv. 5.—*One of the old prophets.* It was concluded, from Micah iv. 5, and other passages, that in the times of the Messiah several prophets would appear again; see Lightfoot on John i. 21. It is evident that Jesus of Nazareth was, on all hands, esteemed to be no ordinary or unimportant personage: perhaps He was the forerunner, for public opinion did not yet regard Him as the Messiah. It was divided, and had certainly not become of late more favourable to the Lord. If some inclination to believe in His Messiahship had formerly been manifested among the people, this is no longer heard of. After the great departure from Him, John vi. 66, the sun of popular favour seems to have declined; and henceforth the voice of the multitude is no longer a homage to the Lord, but only the expression of some misapprehension concerning Him.

6. *But whom say ye that I am?*—The emphasis naturally falls upon *ὑμεῖς*, in opposition to the *ὄχλοι*. The Lord desires, first, to hear the report of the popular idea; then, the conviction of His chosen witnesses, the expression of their living, personal, and unbiassed faith. It is evident that He highly values their confession of faith, and esteems their doctrinal views as anything but unimportant.

7. *The Christ of God.*—This answer is more amply given, Matt. xvi. 16. The notion, that Peter here only contemplates the theocratic, and not the metaphysical, dignity of Jesus, is wholly without proof. For, if rude mariners had formerly recognised somewhat superhuman in Jesus, Matt. xiv. 33, the Saviour would certainly not have pronounced His disciple blessed if this side of His nature had been still wholly hidden from him, though, at the same time, it is evident that this faith of Peter's heart had not yet become the well-defined dogma of his understanding. We must, moreover, declare our entire dissent from the view, that this confession of Peter is the same recorded, John vi. 68 (Wieseler, Rauh), which is far less decided and forcible (at least, according to Tischendorf's correct reading). The historical connection, also, of the two confessions is so widely different, that it is impossible to identify them, without arbitrarily accusing John of inaccuracy.

8. *To tell no man.*—For a more detailed account of the Lord's answer, and the praise He bestowed upon Peter, see Matt. xvi. 17-19, and compare Lange's remarks on this passage. That the Lord was "almost shocked" (Fritzsche, Schneckenburger, Strauss) at Peter's confession, is shown neither by the letter nor by the spirit of the account. The reason for His injunction of silence is self-

evident. It had now been for the first time manifested that His self-consciousness, and the confession of faith of the Twelve, were, in the main, in unison. He had Himself set the seal of His approval upon the words of faith; and from this period there really existed a little community, in which belief in Jesus, as the Christ, was the centre of union. If this society and its ideas should as yet be outwardly manifested, it would meet with untimely sympathy from some, and excite renewed opposition from others. The Lord will, therefore, have silence maintained concerning His person until His priestly work shall have been completed; but, at the same time, He declares His Apostles to be now capable of receiving further instruction concerning the nature of this work.

9. *The Son of man must suffer many things.*—In striking contrast to the indefinite and figurative manner in which He had hitherto alluded to His approaching death (comp. Matt. ix. 15; John ii. 19, iv. 37, 38), the Lord now begins to speak distinctly on this subject. He declares, (1.) who will be the agents of His suffering; (2.) the form it will take; (3.) the necessity of this suffering; and, (4.) its issue, viz., the resurrection. The notion, that the latter is only annexed *ex eventu*, is well refuted by Lange. Peter's rebuke of the Lord, when he heard these words, is mentioned only by Mark and Luke.

10. *If any man will come after Me.*—Here, as also in John vi. 67, the Lord again gives His Apostles the choice, whether they will still follow Him, now that His path leads for a time into the depths of adversity. If they do so, they shall know beforehand what their choice will cost them. He who follows Him must *take up his cross daily*,—a symbol of self-denial which the Lord would certainly not have specially employed, if He had not foreseen that this would be the instrument of His own sufferings and shame. There is no reason for supposing the remarkable *καθ' ἑμὲαν*, which is peculiar to Luke, to have been an addition *a seriore manu*. It proceeds from Jesus Himself, and places the extent and difficulty of this self-denial in the clearest light. It is worthy of notice, that it was Peter himself who afterwards so deeply comprehended, and so powerfully reiterated, this demand. See 1 Pet. iv. 1–3; comp. Rom. vi.; Col. iii. 1–4, etc.

11. *Whosoever will save his life shall lose it.*—The Lord urges two considerations to show the indispensable necessity of self-denial. The first is derived from the present (vers. 24–26), the second from the future (ver. 27). It is only through self-denial that the higher

life of the spirit can be experienced here ; so that the choice lies between temporal gain and eternal loss. (This passage offers another proof of internal agreement between the Gospels of St John and the synoptical Evangelists, comp. John xii. 25.) The *life*, which man is usually willing to save at any cost, is the natural individual life, whose central-point is the *ψυχή*, considered without any reference to the *πνεῦμα*. He who would preserve this life, and also live in accordance with his natural inclinations, may depend upon losing his true and proper life ; while they who, for the sake of Christ and for the interests of His kingdom, are willing to risk both the possession and the enjoyments of life, in the ordinary sense of the word, will by this very loss become partakers of the true and higher life of the spirit :—a saying this of infinitely high importance for the first Apostles of the Lord, who had left all for His sake ; and no less so, as a means of developing the inner life of every Christian. See the profound remarks of Lange, *Leben Jesu* ii., p. 899. Luke well expresses, in ver. 25, the contrast between the gaining of the whole world and the *ἀπολέσας δὲ ἑαυτόν*, the loss of that individual life for whose preservation such sacrifices had been made. “As if it were said, If, from a general conflagration raging all around, thou couldst save thy large and well-filled palace, but must perish thyself, what wouldst thou have gained, in comparison with him who should have escaped, with his life, from the general destruction of his property ? So, on the contrary, what would it hurt a man to lose the whole world, which will one day be consumed and perish, if his own soul be only saved ? The eternal salvation of a soul is worth more than the whole world. Profit and loss must therefore be weighed against each other ; and he who has not reckoned thus, will in the end experience, to his eternal loss, how enormous is the mistake he has made. Then will the spiritual bankrupt cry out, *τί δώσει ἄνθρωπος*, to which the Psalm has already answered, ‘He must let that alone for ever !’”—Stier.

12. *Whosoever shall be ashamed.*—A saying of the Lord, reminding us of one of the most elevated passages in the fourth Evangelist. The *Ἰουδαῖοι*, in ch. xii. 42, 43, give us an example of what is meant by being ashamed of the Lord ; as St Paul, in Rom. i. 16, furnishes a specimen of its opposite. It is worthy of remark, that the Lord does not say, Whosoever shall be ashamed of the *Son of man*, but, Whosoever shall be ashamed of *Me*, and *My* words,—an evident proof that such a being ashamed is here intended, as might be united with an external and intellectual acknowledgment

of the dignity of His work and person as the Messiah.—*Of him shall the Son of man be ashamed.* A milder form of the threat in Matt. vii. 23, xxv. 41; and the more impressive, on account of the threefold glory with which the Lord represents Himself as surrounded: (1.) with His own; (2.) with that of His Father; (3.) with that of the holy angels, who are witnesses of the well-deserved disgrace awaiting the unfaithful disciple. There is little doubt but that the Lord has in view His last *παρουσία*, at the *συντελεία τοῦ αἰῶνος*. But, lest the thought of the great remoteness of this event might weaken the impression of this warning, He concludes with a hint at an earlier manifestation of His kingly glory.

13. *But I tell you of a truth.*—This solemn introduction, recorded also by Matthew and Mark, shows the high importance which the Lord Himself attaches to the assurance He is about to give. He could not well have pointed out, with greater plainness, that His disciples would outlive Him; that His cause would triumph; that He meant, by the title Son of man, to designate Himself as the Messiah; for He speaks of a kingdom in which the Son of man rules. We can scarcely reject the idea, that this very saying, which all the three Evangelists have with such unanimity reported in the same connection, must have formed one of the strongest supports to the hope, entertained in the apostolic age, of Christ's speedy and visible return. Their desire for its fulfilment contributed to the preservation of the letter of the promise; while the affection of their hearts sharpened both their understandings and memories. It is not, however, difficult to decide what coming the Saviour particularly intended, when He uttered these words. He had in view here, as in Matt. xxvi. 64, the manifestation of His dignity as the Messiah in the desolation of the Jewish state, which event would take place during the present generation. (For notices and criticisms of other views, see Lange on Matt. xvi. 28.) And thus the connection between the beginning and ending of this discourse is well preserved. If the Lord had, at the beginning, pointed out the degradation awaiting Himself from the Jewish rulers, ver. 22, He concludes, ver. 27, by mentioning the triumph which He should gain over the Jewish rulers, when the ruins of their city and temple should proclaim His exaltation. This, His coming in His kingdom, which John at least, and probably some other of his fellow-disciples, beheld, is at the same time a type and symbol of His last *παρουσία*, mentioned ver. 26. The shorter form of expression in Luke, *ἰδεῖν τὴν βασ. τ. Θεοῦ*, must be explained by the longer ones, in the

parallel passages in Matthew and Mark. Compare also Matt. x. 23, as a further proof how the Christ of the synoptical Gospels, as well as the Christ of St John's Gospel, speaks of a continual spiritual coming of the Messiah, under various phases. From the intimate connection, existing in all the synoptical Gospels, between this *dictum* of the Lord and the transfiguration, narrated immediately after, we may at least conclude, that the disciples recognised in this event a real, though only a preliminary, fulfilment of this announcement.

DOCTRINAL REFLECTIONS.

Although no new period of our Lord's life commences with the discourse here introduced, we may truly say that His intercourse with the Twelve assumed a new phase in the district of Cæsarea Philippi. Having first received from them the expression of their individual and living faith, He proceeds to open to them the sanctuary of His approaching passion, in order to preserve them from falling when the critical period should arrive, John xiii. 19. With deep wisdom, however, does He unite this first announcement of His sufferings with the notice of "the glory that should follow," and which He would enter upon by this very way. Comp. Luke xxiv. 26.

2. Mark very happily points out the difference between the Lord's former and present announcements of His sufferings, by the word *παρρησία*. Figurative allusions are now exchanged for precise statements, and general for special declarations. Undoubtedly, this higher truth was closely connected with the development of Christ's own convictions respecting His approaching fate, which would be continually growing clearer the longer He contemplated the prophetic representations of the Messiah, and observed the course of events. But it is equally certain that no reason exists for denying, *a priori*, the possibility of such a foreknowledge (De Wette, v. Ammon, Strauss), and that the criticism which would explain such prophecies merely *ex eventu*, is by no means historical, but entirely arbitrary and dogmatical. We afterwards hear from Jesus Himself (Luke xxiv. 44-46), from the angels (*ibid.* vers. 7, 8), and even from His enemies (Matt. xxvii. 62, 63), that He not only foretold His death, but also His resurrection. With regard to the obstinate doubts and subsequent unbelieving sadness of His disciples, which have been adduced as evidence against the genuineness of His prophecy concerning His resurrection, this is certainly not the first nor the only time that the Lord was better understood

by crafty enemies than by prejudiced friends. The disciples often understood a figurative expression literally (*e. g.*, Matt. xvi. 11, 12); why may they not, therefore, on the contrary, have regarded a literal one as figurative? In their view, it was impossible that the Messiah should die; if, therefore, they were thus unable to enter into the idea of His resurrection, much less was this prophecy likely to make any deep impression upon their minds. And if, according to Matthew and Luke, the Lord distinctly said that He would return to life *τῇ τρίτῃ ἡμέρᾳ*, this was only a repetition of what He had formerly announced in another form, Matt. xii. 40; John ii. 19. Comp. Hasert on the Prophecies of Jesus concerning His death and resurrection, Berlin 1839.

3. To the inquiry, by what means the Lord, during the process of His development as the God-man, arrived at a clear insight of the certainty and necessity of His death, His own expressions justify the reply, It was in the mirror of the prophetic Scriptures that He beheld the image of His sufferings. Assertions that in that case He must have misunderstood the Old Testament, which says nothing of a suffering or dying Messiah (De Wette, Strauss), can only be esteemed plausible by those who would place the hermeneutics of modern criticism above those of the Lord Jesus, and His divinely inspired Apostles. Comp. Steudel, Theol. des A. B. p. 402; and Hoffman, a. a. O. ii., p. 121. Derived from this source, the foreknowledge of the Lord was less the fruit of a grammatical exegesis of special *vaticinia*, than a comprehensive and symbolical view of the entire Old Testament. In the fate of the Lord's servant in Isaiah, He saw His own delineated; and in the sufferings and experiences of men of God in earlier days, He beheld the type of His own. Comp. Mark ix. 13; Luke xiii. 33. Once familiar with the thought of death, a glance at the political condition of His nation might naturally lead Him to the conclusion, that Gentiles, and indeed Romans, would be the executors of the sentence of death, which would therefore be crucifixion, the punishment introduced by them among conquered nations. But who could deem it impossible that the Son of God should come to this conclusion in a manner entirely different from that of the deductions of reason? His intimate communion with the Father would undoubtedly render the will of the Father so clear to Him, that He could with the most perfect certainty speak of a divine *δεῖ*.

4. This first announcement of the Lord's sufferings is highly important, as exhibiting to us those sufferings, not only in their

human, but especially in their divine aspect. In what is about to befall Him, the Lord recognises not merely the abuse of human liberty, but also the fulfilment of the eternal purpose of God, who not only foresaw and permitted, but also expressly willed, that Christ should suffer these things. By the voluntary obedience with which the Son submitted to that which He clearly discerned to be the counsel of the Father, He rendered the lot which awaited Him, at the same time, the highest act of love.

5. The necessity of traversing the path of suffering to arrive at heavenly glory is so great, that this path is prescribed not only for the Master, but also for all His disciples. The saying of J. Arndt is applicable here,—“Christ has many servants, but few followers.” He only will gradually attain the power of bearing *καθ' ἡμέραν*, what the Lord was pleased to take upon Himself, who can as really deny and renounce his old man as Peter once did his Lord.

HOMILETICAL HINTS.

Every turning-point of life should be hallowed by solitary prayer.—It is not indifferent to the Lord what men say of Him, nor must it be indifferent to His disciples.—Public opinion should be neither slavishly followed nor contemptuously despised.—The similarity and dissimilarity between the Lord on the one hand, and John, Elijah, and the prophets, on the other.—The spirit of the faithful prophets appearing again, and far more gloriously, in Jesus.—The disciple of Jesus called upon, 1. to listen to the *vox populi* concerning him, but 2. to rise above it.—But whom say ye that I am? 1. A question for the conscience; 2. a disputed question; 3. a vital question; 4. a seasonable question.—Jesus desires to be, 1. individually recognised, and 2. voluntarily confessed, as the Christ by His disciples.—No sincere faith without confession; no true confession without faith.—The confession of Peter the first voice from among the millions uniting in the Christian confession.—What was then to be kept secret, is now to be proclaimed aloud.—A time to be silent, and a time to speak.—The first announcement of Christ's sufferings: 1. Its remarkable contents; 2. its high importance.—Anticipations of suffering and glory closely connected in the consciousness of Jesus.—The path of suffering: 1. How it was trodden by the Lord; 2. how it must be trodden by His disciples after Him.—The disciple of the Lord, a willing daily cross-bearer after Jesus.—The Christian calculation of profit and loss.—We must

risk all to win all.—The all-surpassing value of a soul.—The spiritual bankruptcy of him who gains the whole world and loses himself.—The gain of even the whole world is but show and loss, as long as we have not gained Christ.—The saying of Christ concerning the loss and gain of life, compared with Paul's experience, Phil. iii. 6–9.—How a professor of the Gospel may, at the present day, be ashamed of His Master: 1. In heart; 2. in word; 3. in deed.—The Christian, 1. needs not be ashamed of His Lord, 2. must not, 3. and will not, if he be a Christian indeed.—Seeking honour from men, the way to gain shame before God.—He who willingly abased Himself, will come again in glory.—No disciple of the Lord will die before he has, in a greater or less measure, seen the coming of the kingdom of God.—The coming of the Lord, 1. a bodily, 2. a spiritual, 3. and finally, both a spiritual and bodily coming.—The history of the world the judgment of the world, but not the final judgment.—The pathway of suffering, 1. plainly foreseen by Jesus, 2. clearly pointed out to His disciples, 3. terminating in glory both for Himself and His disciples.—The demand of self-denial for Jesus' sake, 1. a difficult, 2. a necessary, 3. a wholesome, 4. a practicable demand.—The Lord with His faithful disciples: 1. How much He demands; 2. how infinitely much more He promises.

Starcke.—*Canstein*: Truth is one, but errors and lies are many.—*Brentius*: It must not be concealed that the kingdom of Christ is the kingdom of the cross, so that none may be offended thereby.—Certain and ineffable glory follows the cross and sufferings, 2 Cor. iv. 17, 18.—True self-denial distinguishes the true Christian from the counterfeit.—It costs much to become a Christian, but more to remain one.—The carnal heart is so blind, that it seeks its life in that which produces death.—In Christianity nothing happens according to our thoughts, but all according to the thoughts of God.—With Christ, the *jus talionis* applies on the right hand and on the left.—*Nov. Bibl. Tub.*: It is an unhappy thing to taste of death before we have seen the kingdom of God.—Salvation is often nearer than we think, Rom. xiii. 11.

Heubner: A Christian's independence of public opinion.—*Gerlach*: Bearing the cross is not something reserved for certain extraordinary occasions: he who deeply feels his own and the world's sins, bears it daily.—*J. Saurin*: A sermon on the value of the soul, inferred, 1. from the excellence of its nature, 2. from the eternity of its existence, 3. from the cost of its redemption.

2. *The Transfiguration* (VERS. 28-36). (Parallel passages :
Matt. xvii. 1-9 ; Mark ix. 2-9.)

28 And it came to pass about an eight days after these sayings, He took Peter, and John, and James, and went up into a mountain to pray. 29 And, as He prayed, the fashion of His countenance was altered, and His raiment was white and glistering. 30 And, behold, there talked with Him two men, which were Moses and Elias : 31 Who appeared in glory, and spake of His decease which He should accomplish at Jerusalem. 32 But Peter and they that were with him were heavy with sleep : and when they were awake, they saw His glory, and the two men that stood with Him. 33 And it came to pass, as they departed from Him, Peter said unto Jesus, Master, it is good for us to be here : and let us make three tabernacles ; one for Thee, and one for Moses, and one for Elias : not knowing what he said. 34 While he thus spake, there came a cloud and overshadowed them : and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying, This is My beloved Son ; hear Him. 36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

CRITICAL NOTES.

1. *Eight days*.—According to Matthew and Mark, six days after the conversation just reported. Allowing that Luke includes the day on which this discourse took place, and reckons also the day of the transfiguration, which perhaps occurred in the morning, the difference between them is reconciled without having recourse to the supposition, that the Lord spent one or two days upon the mountain before this event.

2. *Into a mountain, τὸ ὄρος*.—More definite than Matthew and Mark, who speak only of an ὄρος ὑψηλόν. The tradition, which points out Tabor as the scene of this event, has been often opposed ; but, in our opinion, no insuperable difficulties have ever been raised against it. That this tradition existed in the days of Jerome, and that the Empress Helena, on this account, built a church on Mount Tabor, is certainly in itself no sufficient proof of its correctness. It must, however, be considered remarkable, that tradition should fix upon a place so remote from Cæsarea Philippi, where the Lord had so lately been (Matt. xvi. 13) ; and it is not probable that this would have been done without sufficient grounds. Still less needs perhaps be said in favour of the other mountains, viz., Hermon and Paneas, which have been mentioned instead of Tabor. It must not, however, be forgotten that about a week elapsed between Christ's first announcement of His sufferings and His transfiguration, in

which time the Lord might well traverse the considerable distance between Tabor and Cæsarea Philippi: comp. Matt. xvii. 22. And though we find the Lord shortly after at Capernaum, Matt. xvii. 24-27, yet this town was scarcely a day's journey from Tabor. The only really formidable difficulty is that adduced by De Wette, from Robinson, that, at this period, the summit of Tabor was occupied by a fortress. But even if Antiochus the Great fortified this mountain B.C. 219, this by no means proves that a fortress existed in the time of Christ; while if, as Josephus tells us, it was fortified against the Romans, this must certainly have happened forty years later. The ruins, afterwards found on the south-western declivity, are probably those of these fortifications; but, in any case, it cannot be proved that the whole mountain was built over at the epoch of the transfiguration. At the same time, it must be admitted that the far-famed beauty of this locality may have contributed to its being regarded as the scene of the Lord's earthly glorification. According to Meyboom, a Dutch theologian, the event in question took place on the southern summit of the Anti-Lebanon, a snow-capped mountain, whose modern name is Djebel Ejeik.

3. *Peter, and James, and John.*—Previously the witnesses of the raising of Jairus' daughter, and subsequently of the agony in Gethsemane,—the three most intimate friends of Jesus, who were alone allowed to participate in the most mysterious and sublime transactions. The influence of Peter's eye-witnessing is apparent in Mark's account, vers. 3, 6, 8, 10.

4. *The fashion of His countenance was altered.*—The change in the Lord's outward appearance is the first moment in the narrative demanding special attention. We cannot possibly coincide with Olshausen in the view that the body of the Lord, during His earthly life, underwent a continuous process of glorification, a new stage of which was now perhaps entered upon. This notion has a tendency to Docetic views, and accounts only for the shining of His countenance, but not for the splendour of His garments. Indeed, this latter circumstance obliges Olshausen to describe the Lord as not only emitting, but receiving rays of light. Lange justly directs attention to that unmeasured indwelling of the Holy Spirit which beamed forth over His whole being. But this does not sufficiently explain the brilliancy of His garments, and we are constrained to unite an external illumination with the internal radiation. But why should not this have proceeded from the glory, which we undoubtedly imagine to have surrounded the two celestial visitants? We

nowhere read that this supernatural splendour preceded their appearance. The light wherewith the face of Moses shone, was also occasioned by an external celestial illumination.

5. *Two men.*—How it was that the Apostles knew these to be Moses and Elias, neither Evangelist informs us. It may have been either intuitively, or by some outward sign; perhaps it was from the subject of the conversation, or from being subsequently informed by Jesus. This uncertainty, however, as to the manner of their obtaining this knowledge by no means necessitates the assertion, that they did not possess it, and still less the rationalist notion, that these were merely two unknown persons, secret disciples, associates, etc.

6. *Which were Moses and Elias.*—That these words report merely the judgment of the narrators, but by no means a definite declaration of the fact, has indeed been often asserted, but never yet proved.

7. *And spake of His decease, τὴν ἔξοδον αὐτοῦ.*—Luke alone gives this intimation of the subject and purport of the conversation, and thus places this whole “vision” in its true light. We cannot possibly agree with Meyer, that this information of Luke arose “from subsequent tradition, which very naturally added this reflection.” The witnesses, who had beheld the rest, might well have heard and remembered this also. It is remarkable that Peter speaks of his own death as an ἔξοδος, 2 Pet. i. 15.

8. *When they were awake, διαγρηγορήσαντες.*—Watching awake, Lange; When they were awakened, De Wette. In any case, their present state was a contrast to the previous ὑπνῷ βεβαρημένοι, forbidding us to conclude, from the latter expression, that sleep prevented them from being competent witnesses. However heavy they might have been with sleep, they did not fall asleep, but remained so wakeful as to be able to see with their bodily eyes, and to appreciate with their perceptive faculties, all that took place. If we had no other proof, this trait, in Luke’s narrative, would suffice to show that this was no dream of the three sleeping disciples, and no fancy of their own over-heated imaginations. That this account entitles us, more than those of the other synoptical Gospels, to assume that we have here somewhat merely subjective (Neander), is at least wholly unproved.

9. *And it came to pass.*—The first feeling of the disciples at the sight of the heavenly vision, was that of fear (Mark ix. 6). Scarcely, however, had they recovered from this, than they were filled with an indescribable feeling of happiness, to which Peter gave expression

with almost childish rapture. The heavenly frame of mind enjoyed in the spirit-world is communicated to the inhabitants of this, who would detain the celestial visitants, as it were, with their hands, before they again disappear.

10. *Three tabernacles*.—From the fact that Peter proposes to make three and not six tabernacles, we may surely conclude that by ἡμᾶς he intends only himself and his fellow-disciples, and not “all who were there present” (De Wette). Sepp, ii. p. 408, sees, in the three tabernacles, a symbol of “the threefold ministry of the Church.”

11. *Not knowing what he said*.—Not because he was still overcome by sleep, but because he was entirely carried away by the extraordinary nature of the whole occurrence. He would not else have expressed himself in so unfitting a manner. A subjective reminiscence, probably derived from Peter himself.

12. *A cloud*.—The Shechinah, the symbol of the glory of God. “*Hæc, ut ex sequentibus patet, ad ima se demisit*.” Bengel. The bright cloud, which formerly filled the sanctuary of God, now receives the three as into a tabernacle of glory, and conceals from the eyes of the disciples the conclusion of the vision, the commencement of which had also been hidden from them.

13. *A voice*.—The same formerly heard on the banks of Jordan, and subsequently in the temple (John xii.). As the voice from heaven inaugurated Him as King of the kingdom of heaven at Jordan, and afterwards consecrated Him the High Priest of the New Testament (John xii.), so is His prophetic office here declared, by the Father, to surpass that of the two most distinguished messengers of the Lord, under the Old Testament dispensation.

14. *And they kept it close*, etc.; according to Matt. xvii. 9, by the express command of the Lord. Luke passes over the whole conversation concerning Elias, which is given in Matthew and Mark; perhaps because he thought it less comprehensible, and less important to the Gentile Christians, for whom he wrote.

DOCTRINAL REFLECTIONS.

1. For notices and criticisms of various views of this subject, see Lange on Matt. xvii. 1.

2. Violence is done both to the letter and spirit of this narrative, as well by those who view it as a purely objective appearance from the spiritual world, without any subjective intervention, as by those who attribute all to the excited susceptibility of the disciples,

aided by certain external circumstances, such as the morning light, the illumination of the snow, etc. The true point of view in which this occurrence is to be regarded, is indicated by the Lord Himself, when He calls it the *ὄραμα*, a word frequently applied in the New Testament to an actual objective appearance (Acts vii. 31, xii. 9). It is, as Lange justly calls it, “a spiritual appearance in this world.” They, however, who would ascribe the whole miracle to the susceptibility of the disciples, will find it difficult to explain how it was, that the three simple, yet earthly-minded, disciples, should, all at once, and of themselves, have got into such a state of ecstasy, that they could all believe they saw the heaven open above the head of the Messiah. On the contrary, the accounts of the three synoptical Evangelists decidedly authorize the view, that the disciples, being awake, saw an actual appearance, and heard a real voice. For, even though Peter did not know what he said, he knew well enough what he saw; and if they had been misled by their own over-wrought imaginations, and had afterwards shown that this was the case, the Lord would certainly not have omitted to correct their error. On the other hand, however, it must be as decidedly maintained, that, by means of what they saw externally, a state of intense spiritual activity was induced, which rendered them capable of hearing the heavenly voice. He who, like Peter, finds nothing terrible in association with the inhabitants of the spiritual world, but, on the contrary, desires that this should last as long as possible, shows thereby that he is already raised above himself. It is probable that a union of sensuous and spiritual perception, of miraculous fact with intensified inner life, took place, similar to that which we perceive at the baptism of Christ.

3. Should philosophy doubt, *a priori*, the possibility of such a manifestation of the spiritual world being perceptible by mortals, our answer is simply this, that philosophy is incompetent to decide anything, by its own power, with regard to an order of things which can be known neither by reasoning nor intuition. But if historical criticism should ask, whether we have sufficient grounds for giving to the account of the transfiguration a place among the facts of our Lord’s public ministry, we would mention, that our reasons for believing in the credibility of the Evangelists, even when they relate the most astonishing miracles, apply with undiminished force to this occurrence also. It has certainly been maintained, that such enigmatical peculiarities did not form a part of the original apostolic *kerugma*; but this is merely the arbitrary assertion of ration-

alism. The command of the Lord, not to publish it till after His resurrection, implied, not a permission merely, but, in a measure also, a command to mention what then occurred, when that event should have transpired; and it would have been psychologically incomprehensible, if the disciples had omitted to do so. The high rank—higher even than that of the miracle at the baptism—assigned by the synoptical Evangelists to this event, is very apparent; while the difference between their accounts, with regard to certain points, is indeed unimportant. St John, indeed, says nothing of the occurrence: his silence, however, by no means invalidates the testimony of his predecessors. It is far more consistent with the scope and manner of his Gospel, to exhibit the glory of the Only-begotten of the Father by a comprehensive view of His whole manifestation, than by such isolated details. Only a onesided spiritualism, and a forgetfulness of the fact that John also speaks of a voice from heaven, could deduce from this silence an argument against the objective nature of this occurrence. But, above all, we may by no means overlook the testimony so strikingly borne to the truth of the Evangelists by the Second Epistle of Peter (ch. i. 16–18), the spuriousness of which has indeed been often asserted, but, in our view at least, never convincingly proved. Comp. Dietlein on the two Epistles of Peter, pp. 1–71; Guericke, *Neutestamentl. Isagogik*, p. 472; Stier on the Epistle of Jude, p. 11; Thiersch, *Apost. Zeitalter*, p. 209.

4. The inquiry concerning the design of this celestial visitation, is not difficult to answer. The representatives of the Old Covenant came to consecrate the Messiah to His death. The Lord must have longed to speak of what now lay so near His heart; but He could find none on earth who could fully understand Him, nor to whom He could safely unbosom Himself. His subsequent agony in Gethsemane would certainly have been even deeper and more overwhelming than it was, if it had not been preceded by the event on Tabor. As we elsewhere read (1 Pet. i. 12) that the angels desire to look into the work of redemption, even so do we here see that it excites no less the most intense interest among the happy departed. For the Lord Himself, this visitation and conversation were a proof that the plan of His sufferings was indeed resolved on in the counsel of God; while, for the disciples, the remembrance of this hour was calculated to act as a counterpoise to the scandal and shame of the cross. Finally, with regard to the voice from heaven, the pre-eminence of the Lord above the most distinguished prophets of the Old Covenant was thereby attested, the testimony of

Jordan repeated, and a new proof given of the sinlessness of Jesus, and of the Father's complacency in Him, more than compensating Him beforehand for the mockery and contempt He would afterwards have to endure. For further remarks on the design of the transfiguration, considered as a whole, and of its various details, see Lange on this passage.

5. The doctrinal importance of this whole occurrence to succeeding ages, is self-evident. A new light from heaven arises upon the person of Jesus;—on one hand, upon His true humanity, which needed communications and strengthening from on high; on the other, upon His divine dignity, which is here announced to heaven and earth, as well with relation to the Father as in comparison with the prophets. Considered in a typical and symbolical point of view, it is important to observe, that the prophets are represented as disappearing, Jesus as remaining with His disciples. Their light sets, His sun continues to shine.

6. Equal light is also thrown upon the work of Jesus. The internal harmony between the Old and New Testament is manifested, and it is shown that the highest expectations held out by the law and the prophets are fulfilled in Christ. His death, far from being accidental or unimportant, here figures as the accomplishment of the eternal purpose of God, and is of so high importance, that celestial messengers come from heaven to earth to speak of it. The difficulty of the sacrifice which Jesus was about to offer, may be deduced from the extraordinary manner in which He was prepared for this conflict. And how evidently is that great end of His sufferings, the union of heaven and earth (Col. i. 20), represented to our minds, when we behold upon Tabor, though but for a few moments, the inhabitants of heaven descending to earth, and they that dwell in the dust admitted to their society!

7. The vision on mount Tabor may also be called a striking revelation of the world to come in this world. We here see that the spirits of just men made perfect live to God, even when centuries have already passed over their dust. In the glorified body they are active in the cause of God's kingdom, in which they take the holiest interest. Though far separated from each other below, by time and space, Moses and Elias recognise and know each other above. The centre of their communion is the suffering and glorified Jesus; and so blessed is their condition, that even their transitory appearance irradiates, with the light of joy, the hearts of the children of earth. Earthly sorrow is forgotten and compensated.

The Canaan which Moses was not permitted to enter during his life, he now sees open to him, centuries after his death. They thus appear before us as types of what the pious dead are, even in the separate state; and prophets of what the redeemed of the Lord shall be, in a far higher degree, at His appearing.

8. The indissoluble connection between suffering and glory, in the case of both the Lord and His disciples, is here most strikingly illustrated. Tabor is at once the inauguration of Golgotha, and a foretaste of the Mount of Olives. Carnal longings for the joys of Ascension Day, without the sufferings of Good Friday, are here, as it were, condemned for all future time. The Tabors of Christian life are still like those of Peter and his fellow-disciples. "So long as we are here on earth, much that is sensual and selfish is mixed with even the purest feeling of joy in believing; and these elevations of spirit, produced by God Himself, are not bestowed upon us that we may revel in the intoxication of unspeakable joy; the cloud follows them, depriving us of all the emotional delight of the enjoyment vouchsafed, and making us feel, in our poverty and sinfulness, the terrors of the Lord, that we may better learn how to serve Him in spirit." V. Gerlach.

HOMILETICAL HINTS.

The mountain-tops in the life of Jesus.—Prayer the night's rest of Jesus.—The inner glory of the Lord's nature externally manifested.—The conflict waged on earth is known to the inhabitants of heaven.—Jesus dedicated to His sufferings and death by a visit from the inhabitants of heaven.—This dedication was, 1. necessary, on account of the true humanity of the Lord; 2. fitting, by reason of the importance of the event; 3. of high value to the disciples, both then and subsequently; and is, 4. continually important to Christendom in all after ages.—The servants of God, separated from each other on earth, are united in heaven.—The high importance attributed by heaven to the work of redemption.—The radiant heaven contrasted with the sleeping earth.—The blessed glimpse at the heavenly world.—"Master, it is good for us to be here:" 1. For *us* to be here; 2. for us to be *here*; 3. for us to be here *with heaven and Thee*.—The enjoyments of Tabor only last for moments.—Even in the society of the inhabitants of heaven, Peter cannot act contrary to his individuality.—When I was a child, I spake as a child.—The alternation of delight and fear in the festive hour of Christian experience.—The voice of God out of the cloud:

Its high significance, 1. for the Lord, 2. for the disciples, 3. for the world.—God desires us to hear His beloved Son: 1. The Father requires it; 2. the Son deserves it; 3. the Holy Ghost teaches it.—The prophets depart, the Son remains.—Jesus only: 1. It is He alone who manifests Himself to His people in their holiest hours; 2. it will be Jesus only in the future.—Even heaven itself vanishes from the sight of him who may see the Lord of heaven face to face.—Christian silence.—The disciple of the Lord cannot tell even his fellow-disciples of all that the Lord has caused him to enjoy.—How good it is to the friend of the Lord to be upon Tabor! 1. How good it was for His first disciples to be there! they there saw a vision, *a.* very elevating in itself, *b.* very important to their Master, *c.* very instructive to themselves. 2. How good it still is for the Christian to be there! he there finds, *a.* a support for his faith, *b.* a lesson for his life, *c.* an emblem of his hope.—The light which Tabor throws, 1. upon the dignity of the Lord's person, 2. upon the purpose of His sufferings, 3. upon the eminence of His kingdom.—Hear Him, 1. with deep reverence, 2. with unconditional obedience, 3. with joyful confidence.—The internal connection of the Old and New Testaments.—Tabor the boundary line, 1. between the letter and the spirit, 2. between the ministration of condemnation and the ministration of righteousness, 3. between that which was done away, and that which remaineth, 2 Cor. iii. 6–11.—The transfiguration of Jesus considered in connection with His sufferings: On Tabor, 1. the prophecy of His suffering was repeated, 2. the necessity of His suffering confirmed, 3. the conflict of His sufferings alleviated, 4. the fruit of His sufferings foretold.—Jesus the centre of union between the Church militant and the Church triumphant.—From depths to heights, and from heights down into depths again.

Starcke.—The prayer of believing souls brings a foretaste of eternal life.—O Saviour, wert Thou thus glorious upon Tabor, what wilt Thou be in heaven!—Christ, Moses, and all the prophets speak, as with one mouth, of our redemption; let us then be not faithless, but believing.—*Nov. Bibl. Tub.*: When Jesus awakes us to see His glory, we shall be as those who dream.—*Quesnel*: He who would enjoy rest and glory before work and suffering, has not yet learnt what true Christianity is.—We may save the saying, “It is good to be here,” till we reach heaven.—*Nov. Bibl. Tub.*: Our future blessedness is still hidden by a cloud: it doth not yet appear what we shall be, 1 John iii. 2.—O my Redeemer, it matters nothing

who departs and leaves me, if only Thou remain with me! Ps. lxxiii. 25.—*Wallin*: Do not desire heaven upon earth.—The transfiguration of Jesus, the introduction to His passion: 1. The connection in which it stands with the passion; 2. the special light it throws upon the passion.—*Fuchs*: The transfiguration of Christ: 1. Where it took place; 2. how it took place; 3. why it took place.—*Couard*: The importance of this history, 1. for our faith, 2. for our life, 3. for our hopes.—*Palmer*: Master, it is good to be here. An excellent text for occasional discourses, for meditations on the Lord's Supper, for marriages, for the churchyard, also for the consecration of churches.—*Molster* (preacher in Utrecht, 1850), a sermon of an entirely apologetic character.—In *Krummacher's* sermons on Elijah, the concluding sermon, "Jesus alone."

3. *The Return* (VERS. 37–50). (Parallel passages: Matt. xvii. 14–23; Mark ix. 14–21; Matt. xviii. 1–5.)

37 And it came to pass, that on the next day, when they were come down from the hill, much people met Him. 38 And, behold, a man of the company cried out, saying, Master, I beseech Thee, look upon my son; for he is mine only child: 39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and, bruising him, hardly departeth from him. 40 And I besought Thy disciples to cast him out; and they could not. 41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. 42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. 43 And they were all amazed at the mighty power of God. But, while they wondered every one at all things which Jesus did, He said unto His disciples, 44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. 45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask Him of that saying. 46 Then there arose a reasoning among them, which of them should be greatest. 47 And Jesus, perceiving the thought of their heart, took a child, and set him by him, 48 And said unto them, Whosoever shall receive this child in my name, receiveth Me; and whosoever shall receive Me, receiveth Him that sent Me: for he that is least among you all, the same shall be great. 49 And John answered and said, Master, we saw one casting out devils in Thy name, and we forbade him, because he followeth not with us. 50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

CRITICAL NOTES.

1. *Harmony*.—Luke continues his narrative by relating what occurred on the morning after the transfiguration, thus furnishing us with a proof that we are to picture this event as taking place

during the night. (For the contrary view, see Lichtenstein's *Leben Jesu*, p. 309.) He omits the conversation during the descent from the mountain, as a matter of little interest to Theophilus; but relates, as well as Matthew and Mark, the cure of the possessed child, and the announcement of His coming sufferings which followed. The account of His return to Capernaum, and of the piece of money found in the mouth of the fish, related by Matthew alone (Matt. xxii. 24–27), must be inserted here. The strife among the disciples, recorded by Luke, vers. 46–48, is parallel with Matt. xviii. 1–5; while his account of John, and the man who had cast out devils, vers. 49, 50 (comp. Mark ix. 38–41), seems given in its correct historical connection, and must immediately follow Matt. xviii. 5.

2. *Much people met Him.*—Mark relates this coming of the people to meet Him, in a more detailed and graphic manner, vers. 14, 15; indeed, the influence of Peter, who was an eye-witness of the transfiguration, is unmistakeably evident throughout his narrative. On comparing the accounts of the three Evangelists, however, we find no artificial climax, “arising from a certain impulse to exalt Jesus” (Strauss). They rather agree in the most natural manner, that, while part of the multitude hastened to meet the Lord, the rest waited for Him. Meanwhile the ἐξεθαμβήθησαν of Mark offers an unambiguous proof of the deep impression made by His sudden appearance. When we consider, however, that the people, as it appears, were not expecting Him, and that their consciences must have reproached them for their unjust and unfavourable feelings towards Him and His disciples, at this moment, His unlooked-for appearance among them must have surprised them, in proportion to the contrast between His tranquillity and majesty, on His descent from the mountain, and the restless thronging of the multitude.

3. *Look upon my son, ἐπιβλέψαι.*—Not the Imperative 1st Aorist, Middle, but the Infinitive, Act., gov. by δέομαι. It is not therefore necessary (with Lachmann) to give the preference to the reading ἐπιβλεψον. The request, that the Lord would look with compassion on the child, is strengthened by the mention that he is an only son; a fact which Luke alone records, but which is not for this reason less historically true.

4. *And, lo, a spirit.*—According to Matthew, the patient was lunatic. The epileptic attacks with which the youthful sufferer was almost uninterruptedly tormented, were periodically aggravated, as it seemed, with the increase of the moon. The fact, that lunacy and demoniacal possession by no means excluded each other, is justly

remarked upon by Lange, in treating of this passage.—*He suddenly crieth out.* Not the child (Meyer, De Wette), but the spirit, who, as soon as he has overcome the child, suddenly (*ἐξαίφνης*), by acting upon the bodily organs of the sufferer, gives forth the most frightful sounds, and inflicts upon him the further injuries described in the concluding part of the verse. A sudden change of the subject is neither hinted nor required.

5. *Thy disciples.*—The unhappy father had evidently come with the view of obtaining the assistance of Jesus, and was not a little disappointed on perceiving that the Lord, and the three disciples, who were His most intimate friends, were absent. As he had, however, heard that the devils were frequently subject to the disciples (Matt. x. 8), he had applied to them to have pity on him; and probably expected that they would, at least, be able to do as much as the disciples of the Pharisees were said to effect (Matt. xii. 27). The sight, however, of the fearful condition of the child had filled them with mistrust of their own powers; perhaps, too, they had of late been neglectful of prayer and fasting (Matt. xvii. 21); at all events, the application to them had been unsuccessful—the evil spirit had not departed at their word; and the result had been, confusion in the presence of their petitioner, vexation with themselves, and shame at meeting their Master. The seeds of mistrust had been sown, disunion caused, perhaps mockery already excited: it was high time for the Lord to interpose. It was also shown how little they were, as yet, capable of acting alone, even for so short a space of time.

6. *O faithless and perverse generation.*—Matthew and Luke do not tell us to whom the Lord addressed these words; and the *αὐτοῖς* of Mark has given rise to many conjectures. The principal of these are cited by Lange, on Matt. xvii. 17. It is evident, however, from Matt. xvii. 20, that the Apostles are not excluded from this censure; and if we endeavour in some measure to realize the frame of mind in which the Lord was, at this period, and consider the great contrast of feeling, induced by the scene on the summit and that at the foot of the hill, we shall perceive how it was, that, at such a moment, He should pronounce all who were about Him, though in various degrees, to be a *γενεὰ ἄπιστος*; a single word, but containing a world of melancholy. All the conflict, the self-denial, the effort, which it cost His love to prolong His sojourn in the midst of a people in all things opposed to His inner life and tendencies, are wonderfully concentrated in it. How

much more difficult this effort had become, after all He had seen, enjoyed, and experienced in the preceding night, we can only venture silently to suppose. But we may openly ask, whether even this complaint may not be regarded as a psychological proof, that the Transfiguration on the Mount was indeed an actual occurrence.

7. *Bring thy son hither.*—Concerning minor details, the graphic account of Mark should be especially compared. This command must have contributed to excite the believing expectation of the father, and thus to render him capable of receiving the answer to his request. At the Lord's approach, the last paroxysm of the unhappy patient takes place in full power. "*Quod atrocius solito, in hominem sævit diabolus, ubi ad Christum adducitur, mirum non est, quum quo proprior affulget Christi gratia et efficacius agit, eo impotentius furit Satan.*"—Calvin.

8. *At the mighty power of God.*—Here, as in many other places in Luke's Gospel, the glory of God, manifested by the cure, is represented as the climax of the Lord's miracle.

9. *Let these sayings sink down into your ears.*—It is obvious, that the Lord is not to be misled by appearances; on the contrary, He points out to His disciples the close connection between the Hosannas, and Crucify! Crucify! They are to give heed to these sayings, *i.e.*, these praises of the people. "Into your ears," *primus gradus capiendi*: Bengel.—*For the Son of man*: γάρ, not in the sense of namely, as if the words to which He had just directed their attention were those which here follow; but, as Meyer understands it, "the disciples were to take notice of these expressions of astonishment, on account of the contrast to them which would be exhibited by His own fate." They were, therefore, to build no hopes upon them, but only to learn from them justly to appreciate the *mobile vulgus*.

10. *But they understood not.*—A description of the ignorance and uncertainty of mind of the disciples, in which we recognise Luke's psychological skill. The fact, that the Lord's saying was not understood by His disciples, is made prominent. The reason is stated: ἦν παρακεκαλ.; a κάλυμμα was upon the eye of their mind, in consequence of which they did not understand the words of the Lord; and because this *perceptio* was wanting, they could come to no *cognitio*. The only one who could have removed this obscurity would have been the Master Himself; but they would not venture to ask Him personally, and therefore remained in darkness. The natural consequence of these obscure presentiments, which never

attained clearness, was the sorrow, which Matthew describes as their prevailing state of mind (Matt. xvii. 23), after the Lord's renewed announcement of His sufferings.

11. *A reasoning—which of them should be greatest.*—That such a “reasoning” could have arisen, at such a juncture, plainly shows that the announcement of the Lord's sufferings had not yet taken deep root in the minds of His disciples. While their Master is contemplating the cross, their imaginations are apportioning crowns. For the rest, the occurrences of the preceding day were calculated to give rise to such a strife, even if the seeds of jealousy had not already existed. The Lord's saying to Peter, that He would build His Church upon this rock; the distinction granted, on the night of the transfiguration, to the three disciples, who, it would be perceived, had witnessed some great event which they were to “keep close;” the miraculous payment of the tribute-money, which the Lord had made for Himself and Simon (Matt. xvii. 24–27); and finally, the enthusiasm excited among the multitude by the cure of the possessed child; all these combined to excite their jealousy and carnal aspirations. According to Luke, Jesus perceived the thought of their hearts; according to the more detailed account of Mark, He first asks the reason of their contention (vers. 33, 34), which they can scarcely venture to tell Him.

12. *Took a child.*—As in the Gospel of St John (ch. xiii. 1–11), so also in the synoptical Gospels, the Lord communicated instruction by a symbolical action. The tradition of the Greek Church, that the child here mentioned was no other than the afterwards celebrated Ignatius (Christophorus), (see Eusebius, H. E. iii. 30; Nicephorus ii. 3), probably rests upon his own saying in the Epistle to Smyrna, ch. 3, “ἐγὼ γὰρ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα.” But, even supposing that this epistle is genuine, and that οἶδα is to be understood of an actual bodily meeting, yet what this father mentions as occurring after the resurrection, can be no reason for concluding that he came in contact with the Lord before that event also.

13. *Whosoever shall receive this child.*—Not a reminiscence of Matt. x. 40, an admission of which would entirely destroy all keeping in this speech of our Lord, recorded by Luke; but one of those sayings which the Lord might appropriately introduce on more occasions than one. By thus showing the high rank the child holds in His esteem, He commends to them the childlike spirit; but what this consists in, is shown in Matt. xviii. 4. The point of com-

parison is not the susceptibility, the absence of pretension, the innocence of the child (De Wette); but, emphatically, the humility in which they were so entirely wanting. It was through this humility that the childish understanding was as yet free from high imaginings, the childish heart from jealousy, the childish will from insubordination. As Olshausen justly remarks, the Lord does not here teach the perfect moral purity of childhood, or deny its share in the universal ruin caused by sin.

14. *In My name, ἐπὶ τῷ ὀνόματί μου*; that is, because he acknowledges My name.—It is obvious that the expression, “Whosoever shall receive this child in My name, receiveth Me,” is to be applied, not to the child considered merely as such, but to the child as a type of the childlike in mind. Such an individual is not only a true subject, but also a lawful representative, of the humble Christ; as He is the image of the Father, and most highly exalted when He most deeply abases Himself. “*Quisquis igitur demiserit semet ipsum, hic est ille maximus in regno cœlorum.*”—Erasmus. Humility is here pointed out as the way to true greatness.

15. *And John answered and said.* Comp. Mark ix. 38-40.—It gives us a favourable view of the spirit and disposition of the apostolic circle, at this juncture, that the words of Christ, in favour of humility, should have awakened their conscience, instead of wounding their self-love. John, at least, remembers a former fault, wherein he perceives that he acted contrary to the principles just uttered by the Lord, in not receiving one of the little ones who confessed His name; and though he already discerns that his Master cannot approve his conduct, he will yet confess it.

16. *We saw one.*—Here, as also in Acts xix. 13, the name of Jesus was used as a weapon by one of the exorcists; a striking proof of the importance which even a stranger attributed to the name of Jesus. Success had attended the man, but, from ill-concealed jealousy and ambition, the disciples had forbidden him, because the command, “Cast out devils,” had been exclusively addressed to themselves. Perhaps this prohibition had been lately uttered by the nine disciples after they had failed to cure the lunatic child, and could the less bear that another should succeed better in this respect than themselves. The Lord would certainly have reproved this arbitrary behaviour of His disciples more sharply, if they had not themselves humbly and voluntarily confessed it.

17. *He that is not against us, etc.*—It is not to be denied that many manuscripts here read ὑμῶν for ἡμῶν; see Lachmann on this

passage. There are, however, two reasons for giving the preference to the *Textus Receptus*. First, the reading ἡμῶν is the more difficult, and it is easier to explain how ἡμῶν might be changed into ὑμῶν than the reverse. Besides, the preceding γάρ is in favour of the usual reading, since casting out devils, in the name of the Lord, had been the matter just spoken of. But however this may be, the difference of meaning is, even with the altered reading, far less than, superficially considered, it may at first seem. For if the Lord had just said, "He that is not against you," etc., He yet intends to speak of the cause of the disciples only in so far as it was also His own, and thus indirectly includes Himself. For the fuller form of His answer, see Mark's Gospel, and comp. the remarks on this passage. It is evident that the Lord regarded the casting out of devils in His name as an involuntary homage to His person, this homage as a proof of good-will, and this good-will as a pledge that He had, at least, no such attack to expect from this quarter, as the accusation of being in league with Beelzebub. It is at the same time evident how painfully this blasphemy, to which He had lately been exposed, moved Him.

DOCTRINAL REFLECTIONS.

1. The descent of the Lord from the Mount of Transfiguration, where He had been consecrated to His passion, may, in the widest sense of the term, be called His entrance upon the path of His sufferings. The powers of hell glare with increased fury at their future conqueror, over whom heaven has just been opened. The exasperation of the Pharisees has not lessened, but increased, during His absence; and the defeat which His disciples have just suffered is but the precursor of the greater shame which awaits them, when the hour of the power of darkness shall arrive. Very striking is the saying of the Lord, "How long," etc., in the midst of all the discords of sin and unbelief, which resound at the foot of the hill. It is the expression of the longing of His soul for home, for His Father's house, which had been for a moment opened to His view on the summit of the mountain. Comp. Luke xii. 50. How many cries, in secret, to His Father may we not infer from this single audible cry!

2. The childlike disposition which the Lord requires from His disciples so little militates against the doctrine of universal corruption through sin, that it may, on the contrary, be inferred from the entire change of the inner man, required for its attainment. In

fact, Matt. xviii. 3 teaches the same truth as John iii. 3, and the two passages furnish a striking proof of the identity of the Christ of St John and of the synoptical Evangelists.

3. Our Lord's answer to John, with respect to the man who had cast out devils in His name, is a glorious example of His holy gentleness. It breathes a similar spirit to that manifested by Moses, when called upon to rebuke the prophesying of Eldad and Medad, Num. xi. 26—29; and by Paul, concerning those who preached Christ of envy and strife, Phil. i. 18; and offers, at the same time, a standard by which to judge the philanthropic and Christian activity of those, concerning whose personal faith we may be uncertain. The Lord had indeed declared, in the Sermon on the Mount (Matt. vii. 22, 23), that it was possible even to cast out devils in His name, and yet to be lost; but though this should be made manifest in that day before His judgment-seat, His disciples must not, and could not, pass a previous judgment in such cases. They were always to hope for the best; and the more so, since they who should attempt to cast out devils in His name, while cherishing inimical designs, or having no true faith in their hearts, would certainly fail in the attempt. The successful result of such an effort was a certain proof that they were not dealing with one who was, at the time, an enemy to their Lord's interests.

4. The rule here laid down by our Lord, is not in the least opposed to His words in Matt. xii. 30. The rule, "He that is not for Me, is against Me," is to be applied in judging of our own faults. The other, "He who is not against us," etc., is to guide us in judging others. The first saying gives us to understand, that entire neutrality in the Lord's cause is impossible; the second warns us against a narrow-minded exclusiveness. See two excellent discourses by A. Vinet on these seemingly contradictory texts, entitled, *la tolerance et l'intolerance de l'Evangile*, in his *Discours sur quelques sujets religieux*, pp. 268—314; and the article, by Ullmann, in the *Deutschen Zeitschr.* of H. F. A. Schneider, 1851, p. 21, etc.

HOMILETICAL HINTS.

The passage from the summit to the foot of the mountain.—To be glorified with Christ, we must first suffer with Him.—Jesus the best resource for afflicted parents.—The best disciples cannot fill the place of the Master.—Unsuccessful conflict with the kingdom of darkness is, 1. possible, 2. explicable, 3. injurious. The Lord's name defamed through the weakness of His disciples' faith.—Every

failure of the Lord's disciples brings discredit upon their Master.—The happiness of childhood and youth destroyed by the power of the devil.—The contest between faith and unbelief in the heart of the afflicted father. Comp. Mark ix. 24. Jesus, 1. knows, 2. lightens, and, 3. ends this contest.—The whole world is, in the Lord's eyes, a faithless and perverse generation.—“Bring thy son hither,” the best advice to afflicted parents.—A last and violent contest often immediately precedes a triumph.—Jesus the conqueror of the powers of hell.—The glory of the Father the Son's best reward.—No outward praise can mislead the Lord.—When the world does him honour, the Christian must, first of all, remember how quickly its opinion changes.—The Lord's plainest words misunderstood: 1. How this is shown; 2. whence it arises; 3. how it may be avoided.—The contest for priority among the disciples, 1. an old, 2. a dangerous, and, 3. a curable evil.—No citizenship in the kingdom of heaven, without a truly childlike disposition: 1. Wherein this childlike disposition consists: In humility; whereby, *a.* the childlike understanding is free from vain imaginations, *b.* the childlike heart from ignoble jealousy, *c.* the childlike will from insubordination, *d.* the childlike life from the dominion of unrighteousness. 2. Why no one can be a genuine disciple of the Lord without this disposition: Without this childlike disposition, it is impossible, *a.* to acknowledge the King of this kingdom, *b.* to obey the fundamental law of this kingdom, *c.* to enjoy the happiness of this kingdom.—The world makes its servants great, Jesus makes His disciples little.—The high value which the Lord puts upon receiving His people.—The tolerance and intolerance of Christ's true disciples.—Narrow-mindedness, 1. not uncommon among even the most distinguished disciples, 2. directly opposed to the precept and example of the Master.—The allies which the cause of the Lord finds, even beyond the circle of His immediate followers.—Independent Christian activity: 1. How frequently it still occurs; 2. how candidly it should be judged.—How the Church universal should justly esteem the voluntary activity of individual Christians.

Starcke, Langii Op.: Oh, how many parents endure extreme grief of heart for their children; but how few are they who are thereby drawn to Christ!—*Brentius*: The devil is a cruel foe to man, when God suffers it.—*Cramer*: Christ is far mightier than all the saints; therefore, in our hour of need, let us fly to Him, and not to them.—Man's extremity is God's opportunity.—*Brentius*: The wise and long-suffering Saviour knows how to reinstate and make right

what His servants overlook or neglect. Oh, what comfort!—No concord between Christ and Belial, 2 Cor. vi. 15.—*Osiander*: When it is well with us, we should remember that it may soon be ill with us, lest we be betrayed into carnal security.—*Hedinger*: The flesh does not like to hear of suffering, and will not understand it.—If there is so gross misunderstanding of spiritual things, even among the regenerate, what must be the misunderstanding of the unregenerate?—Jesus thinking of suffering, while His disciples are thinking of earthly greatness: how different the mind that is in Jesus and the mind of men!—*Nov. Bibl. Tub.*: How necessary is it to watch one's own heart, when such thoughts of ambition arise, even in enlightened souls!—There is more good to be found in children than we are generally inclined to seek for.—Go and learn lessons from children.—True humility of heart an unmistakeable mark of grace.—*Quesnel*: God is in Christ, and Christ in His members.—Before honour is humility.—*Hedinger*: Only let Christ be preached every way, Phil. i. 18.—Blind religious zeal the greatest error in religion, Rom. x. 2.—True love approves what is good, let it be done where and by whom it may, 1 Thess. v. 21.—*Cramer*: When the servants and children of God are united in what is essential, it does no harm if they differ about words and ceremonies.—*Lisko*: Defective Faith. The power of sin over man: 1. How it is manifested; 2. how it is conquered by Jesus.—*Heubner*: John (ver. 49) an example of well-meant but unwise zeal and sectarian spirit.—The Spirit of Christ is not bound.—There is a jealousy of the good that is in others, to which even the better are tempted.—The boundary line between tolerance and indifference, liberality and carelessness.—*Palmer*: 1. What do our children bring us? 2. What have we prepared for them?

THIRD SECTION.

THE WAY OF DEATH.

CHAPTER IX. 51—XIX. 27.

A. *The Divine Harmony exhibited in the Son of Man, and the four Temperaments of the Children of Men* (CHAP. IX. 51—62).
(Parallel to vers. 57—60, Matt. viii. 19—22.)

51 And it came to pass, when the time was come that He should be received up, He stedfastly set His face to go to Jerusalem, 52 And sent messengers be-

fore His face : and they went, and entered into a village of the Samaritans, to make ready for Him. 53 And they did not receive Him, because His face was as though He would go to Jerusalem. 54 And when His disciples James and John saw this, they said, Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did? 55 But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village. 57 And it came to pass, that, as they went in the way, a certain man said unto Him, Lord, I will follow Thee whithersoever Thou goest. 58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head. 59 And He said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. 61 And another also said, Lord, I will follow Thee; but let me first go bid them farewell which are at home at my house. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CRITICAL NOTES.

1. *Chronology*.—We believe the journey here mentioned to be identical with that of John x. 2 (Friedlieb, Hug, Lücke, Wieseler, and others). The grammatical expression, Luke xi. 51, allows of this supposition; while the remark, John x. 2, that the Lord went up secretly, exactly agrees with the account of Luke, that He went through Samaria. Stier's arrangement of events, which places John vii. 1 immediately after Matt. xvi. 12, and makes the Lord stay three whole months at Jerusalem, seems to us not satisfactorily accounted for, and open to internal objections. We think it quite improbable that He should have passed any time in Galilee between the Feast of Tabernacles, John vii., and the feast of the Dedication, John x. 22.

2. ¹ *When the time was come that He should be received up*.—With these words Luke begins a description of a new and special journey, for the harmonizing of which, our inquiries must naturally be directed to the important question, What are we to understand by the expression, ἡμ. τῆς ἀναλ.? It would help us out of great difficulties, if we felt ourselves at liberty to understand here, the end of those days in which the Lord met with a favourable reception in Galilee (Wieseler, Lange). But even if the grammatical possibility of this rendering were sufficiently proved, yet a representation of the first period of our Lord's public ministry, as the time of His favourable reception, in contrast with the opposition afterwards ex-

¹ The literal translation of the German version is, "When the days of His reception were fulfilled."—Tr.

cited, seems to us little in accordance with the whole spirit of Luke's narrative. To translate *συμπληροῦσθαι* in the sense of to come to an end, is at least not favoured by Acts ii. 1; while the Pauline diction of this Gospel decidedly authorizes us to interpret *ἀνάληψις* in the church sense of *assumptio*: comp. Acts i. 2, 11, 22; 1 Tim. iii. 16. We think, therefore, that it here points to the conclusion of the Lord's sojourn upon earth, to which His death would naturally lead. We must not, however, hence infer, that the journey to the last Passover is here intended; the contrary seeming more probable from ch. xiii. 22, and xvii. 11. But as little can we conceive, that our Evangelist here mixes two journeys together (Schleiermacher); and least of all, that no special journey is here begun (Ritzschl). It seems rather, that one of the last journeys which the Lord undertook towards the close of His life, and in contemplation of His subsequent exaltation, is here described; and also, that, in the whole account of this journey, ch. ix. 51—xviii. 14, the various particulars are not given in strict chronological sequence. Such a course was open to the Evangelist, since, practically, the whole public ministry of Jesus might be called a journey to death; as Bengel says, "*instabat adhuc passio, crux, mors, sepulcrum, sed per hæc omnia ad metam prosperitæ Jesus, cujus sensum imitatur stilus Evangelistæ.*" It is, moreover, certain that the whole of this part of his narrative was derived, by Luke, from one or more written documents (*διήγησιν*); and, as it is impossible to speak decidedly of their nature and origin, the declaration which Luke makes concerning his whole Gospel in his introduction, ch. i. 4, must be our warrant for the credibility of this section of it also.

3. *He stedfastly set His face to go to Jerusalem*, ἐστήριξε τὸ πρόσωπον.—We cannot agree with the notion (v. Baur), that nothing more is here meant, but that Jesus, in all the journeys which He now performed, never lost sight of His destination, but made them with the constant and fixed conviction, that whithersoever they led, they would certainly be a *πορεύεσθαι εἰς Ἱερους*. The word ἐστήριξε certainly does express a firm, undaunted survey of the termination of the journey; but it is obvious, from vers. 53 and 56, that it includes also the consequent commencement and continuation of the journey.

4. *They did not receive Him*.—Caravans to Jerusalem often, indeed, went by this route; see Josephus, A. Jud. 20, 6, 1, and Lightfoot *ad* John iv. 4; but hospitality might have been refused to a single company of travellers, and especially to the Lord, if the

report of the increasing animosity against Him had reached Samaria, and had any influence there. On the hatred existing between the Jews and Samaritans, see Lange on John iv. 9.

5. *James and John*.—There seems as little reason for asserting (Euth. Zigab.), as for denying (Meyer), that the sons of Zebedee were themselves the messengers. The indignation which they feel is quite as explicable as the demand for vengeance which they express. They had lately beheld their Lord upon Tabor, and had witnessed the homage paid Him by Moses and Elias; an important conversation had shortly after directed their attention to Elias, and to his connection with the kingdom of God: was it, then, any wonder that a passage of this prophet's life should fill their mental vision, and a spark of his fiery zeal inflame their hearts? Comp. 2 Kings i. 9–12. We have before remarked, that there is no reason for supposing that the name, Boanerges, was bestowed upon these disciples as a humiliating remembrance of what now occurred.

6. *As Elias did, ὡς καὶ Ἡ. ἐποίησεν*.—On the authority of B.L., and some manuscripts and translators, these words were formerly considered doubtful (Mill, Griesbach), and have now been omitted by Tischendorf. We believe, however, that their early omission must be explained by the fact, "that an indirect censure of this example was found in the answer of Jesus:" De Wette. On the other hand, it seems probable, that these words were uttered by the disciples to justify a question so seemingly preposterous, by express reference to one who had performed a similar miracle of judgment.

7. *Ye know not what manner of spirit ye are of*.—The Lord does not unconditionally disapprove of this Elias-like zeal. He knows that such a zeal was often necessary under the old theocracy. What He seriously reproves is, that His followers should so entirely overlook the difference between the Old and New Covenants, as to think they could be allowed to act in the same manner, in the service of their meek and lowly Master, as was permitted to the severe reformer of Israel. They should rather have reflected, that by communion with Him they had already begun to be partakers of another Spirit, who knew nothing of revenge. Their Master does not merely warn them that they ought to be possessors of this Spirit, but says, that by communion with Himself they had already begun to be His abode. We see no reason for omitting these words from the text, though they have been considered doubtful by many (see Tischendorf on this passage). Their rejec-

tion, however, is sufficiently explained by the circumstance, that they seemed to imply an indirect censure of the action of Elias, and thus gave offence to copyists, though on mistaken grounds. Perhaps, also, it was feared that the retention of these words might condemn the zeal formerly exhibited in the persecution of heresy; and they were, on this account, purposely expunged. In either case, their omission is perfectly accountable; but not so the manner in which they crept into other copies, if the Lord really never uttered them. And would Luke have written only *ἐπέτιμήσεν αὐτοῖς*, without adding anything more, using the very words he describes the Lord as addressing to the unclean spirit, ver. 42? With regard, however, to the next words of the *Textus Receptus*, "The Son of man is not come to destroy men's lives, but to save them," the weight of evidence against them is in our view decisive. They were probably introduced from Matt. xviii. 11 and Luke xix. 10. At all events, the grounds upon which Stier defends them seems to us subjective and unsatisfactory.

8. *And it came to pass.*—The first circumstance here recorded seems to be given in its strict chronological order by Matt., ch. viii. 19, 20. The second may have taken place almost contemporaneously; the third, probably on another occasion. It is, however, probable that Luke reports it in this connection, from its similarity to the two preceding. Our Evangelist places them at the commencement of this journey, perhaps on account of their relation to a very important subject, viz., the following of Christ in His path of self-denial, pain, and conflict.

9. *A certain man.*—A scribe, according to Matthew. If we set out with the supposition, that the Evangelists, when relating special calls to discipleship, always intend calls to apostleship, and that hence the person here introduced must have been one of the Twelve, the conjecture of Lange, that we have here the calls of Judas Iscariot, Thomas, and Matthew, is very ingenious. On the other hand, we do not know that the first of these was a scribe; while we feel bound, on chronological grounds, to believe that the call of Matthew, at least, must have occurred at an earlier period. Besides, the first of these three men is not called by Jesus, but offers to become His fellow-traveller, unasked. He speaks the language of enthusiastic excitement, and, led by the impression of the moment, is the type of the sanguine temperament.

10. *Foxes*, etc.—The Lord's answer, even in the figure of speech He uses, gives no reason to the scribe who offered himself as a dis-

ciple to accuse himself of interested motives ; but merely sets before him the fact, that he has taken his resolution too suddenly, and before he can have well and maturely considered its consequences. The Lord will, therefore, have him reflect beforehand, how little rest and comfort he has to expect as His follower. He possesses less than the wild animals, and can therefore only invite those who follow Him to daily self-denial. The Lord has not here so immediately in view the poverty and meanness, as the unrest and wandering nature, of His life ; though the idea of the former need not be entirely excluded. Perhaps, also, these words express the foreboding, that even in death He should not lay His head in a resting-place that was His own property. At the same time, we must admire the deep wisdom which the Lord manifests, in designating Himself on this occasion the Son of man ; as if to point out, that He, who requires so much self-denial, has Himself fully earned the right to do so. From what we learn in other places, even of the best disposed among the scribes, we are obliged to conclude, that at this saying of the Lord he went away grieved. The notion, that by this pregnant saying the Lord meant no more than, "I do not yet know where I shall sleep this night" (Herder), or, "that the Divine Spirit, who was incessantly active within Him, could not be cooped up under a roof, or within four walls" (Weisse), may rank among the *curiosa* of exegesis. Nor can we agree with the view of Schleiermacher, that the scribe meant only that he would follow the Lord in whichever of the four roads He should take to reach Jerusalem, since it rests on the assumption, that it is not Matthew but Luke who introduces this anecdote in its true historical sequence. We shall better understand this man's meaning, by comparing the speech of Ittai to David, 2 Sam. xv. 21.

11. *And He said unto another, Follow Me.*—According to the hint given by Matthew, Jesus first called this man to be His follower, and thus encouraged him, while He rather discouraged the former. The Lord treats the melancholy temperament in a manner very different from the sanguine. According to Matthew, he belonged to the wider circle of *μαθηταί*, mentioned also John vi. 66. If the scribe had been too inconsiderate, this man is too melancholy, and is haunted by the dark image of death, even in the immediate presence of the Prince of Life. Jesus knows that He must choose promptly, or that he will never choose at all ; and He treats him therefore with loving strictness, but at the same time with loving wisdom.

12. *First to go and bury my father.*—The meaning is not that his father is already old, and that he would wait till his death (Hase, Leb. Jesu), since he would then have been demanding an indefinite and perhaps a long delay, and have deserved a sharper answer. No, his father was undoubtedly dead, and he had perhaps but just received the news. It is not, however, probable that he had just left the house of death, and, being thus ceremonially unclean, had mingled with the crowd, and approached the Lord. On the contrary, he desired to go to his dead father, and cherished the hope, that the Lord would postpone His departure for his sake, or else allow him to follow Him afterwards.

13. *Let the dead, etc.*—See Lange on Matt. viii. 22. With a man of this character, the Lord finds it necessary to insist on the strict fulfilment of the high principle, that everything must be unconditionally given up for His sake. If even the Nazarites were forbidden to render themselves unclean by touching the mortal remains of their relations (Num. vi. 6, 7), without this command being esteemed too strict, the Lord was certainly not demanding too much, when He required him to leave a dead father, and the less so, since all he could give up was requited a thousand-fold, by the joyful call to preach the Gospel of the kingdom of God. His duty to a handful of dust must yield to his duty to humanity. For the rest, it is obvious, that by the first *νεκροί* the Lord intends the spiritually dead; while the double meaning in which this word is used, adds materially to the beauty and force of the passage. The coincidence between the diction of St John's Gospel and the synoptical Gospels is worthy of remark: John v. 24, 25.

14. *Lord, I will follow Thee.*—Luke does not decidedly inform us, whether in this case the initiative was taken by the Lord or the disciple. Perhaps Jesus may have previously called him; but it is also possible, that it is he who first offers himself. This account remarkably coincides with that of the call of Elisha (1 Kings xix. 19, 21); and the form of our Lord's answer seems also derived from the circumstance of Elisha being engaged in ploughing. Jesus here insists on unconditional surrender, as, in the first instance, He had done upon a deliberate, and, in the second, upon a courageous decision. The offerer must either follow wholly and fully, or not at all.

15. *No man, having put his hand to the plough, etc.*—The Lord will have this man feel, above everything, that there is difficult work to do in the kingdom of God; a work which will be doubly

difficult, and certainly unfruitful, unless the whole man take part in it. He draws from life the picture of the plougher, his hand at the plough, his eye wandering, and his work, in consequence, irregular, difficult, and unprofitable. What should He want with such labourers in His kingdom? Similar, though not identical, is the example of Lot's wife, Luke xvii. 32, and the Apostle's saying, 2 Peter ii. 20, 22.

16. *On the whole passage.*—It has been often remarked, that Luke here depicts, without strict regard to chronology, four different characters: in vers. 51–56, the choleric; in vers. 57, 58, the sanguine; in vers. 59–60, the melancholy; in vers. 61, 62, the phlegmatic. Without asserting that it was the aim of the Evangelist to depict the Lord's manner of dealing with men of opposite temperaments, it cannot be denied, that he was more concerned about placing similar events in juxtaposition, than about their strict historical sequence. It is improbable that at so late a period of the Lord's public ministry, when the enmity with which He was regarded had so greatly increased, a scribe should have offered himself as His follower; and, on the contrary, more likely that this should have taken place at the earlier date at which Matthew recounts it. That two occurrences of the kind should have happened at two different times (Stier), seems to us less probable, on internal grounds.

DOCTRINAL REFLECTIONS.

The question has often been asked, Which temperament is to be ascribed to the Son of man? and decided in favour of one of the four, viz., of the choleric, by Winkler. But a comparison of the disposition and doings of the Lord with those of the different characters who figure in this passage, plainly shows that any strongly manifested temperament necessarily exhibits somewhat of oneness, while it is in the perfect harmony of His inclinations, energies, and emotions, that the characteristic peculiarity of His individuality consists.

2. The farther the fame of the Lord's Messianic dignity had penetrated among the Samaritans, the greater would be the insult He now experienced from them. Hospitality could hardly be extended to a Messiah who should go up to Jerusalem, instead of restoring the temple on Gerizim. But, at the same time, this repulse is a striking image of the reception which awaits the Christian in an unbelieving world, as soon as it is suspected or perceived that his face is turned towards the heavenly Jerusalem.

3. The heavenly meekness, opposed by the Lord to sectarian hatred, on the one hand, and the spirit of revenge, on the other, will not be fully appreciated till we consider who He was, and what reception He had a right to require. The revenge He took on Samaria for the rejection He now experienced, may be seen, Acts viii. 14-17.

4. It is as erroneous to overlook the special necessity of the demands, vers. 60-62, at the time they were uttered, as to conceive them exclusively adapted to those days. They are rather special applications of that high principle which we were taught, ch. ix. 23-25, and which universally concerns all His disciples, irrespective of time or place.

5. The very strictness of the demands the Lord makes from His followers, is an unambiguous proof of the elevated self-consciousness He at all times possessed. Who ever required more, but who ever promised or requited more than He? And what He requires from others, He first gives an example of in His perfect fulfilment of His Father's will.

HOMILETICAL HINTS.

Vers. 51-56. The decision with which the Lord sets forth to meet His sufferings and glory.—The difference between this district of Samaria and Sichar, John iv. 40.—The power of deeply-rooted sectarian enmity.—The opposition between excessive religiousness and true humanity.—The enmity in Samaria a prognostic of the contest in Jerusalem.—The fiery zeal of the sons of Zebedee, 1. inflamed, 2. rebuked, 3. purified.—The Lord contrasted with His narrow-minded enemies and mistaken friends.—Jesus the meek servant of the Father.—True and false religious zeal; comp. Rom. x. 2.—Sectarian enmity, false zeal, and meekness.—The difference between the spirit of the Old and of the New Covenant.

Vers. 57-62. A threefold direction for the followers of Jesus: 1. No hasty measures, the Master requires serious consideration; 2. no sorrowful resolution, the Master requires a cheerful walk; 3. no irresolute disposition, the Master requires perfect surrender.—Jesus warns against well-meant, but unconsidered steps.—The un-resting life of Jesus.—He who would follow the Son of man must reckon on self-denial.—That which is most difficult must be most strictly weighed.—The dead father and the living Gospel.—To the spiritually dead, the care for the lifeless dust.—“Forgetting those things which are behind, and reaching forth unto those things

which are before.”—The love of the Lord exhibited in a seemingly arbitrary refusal.—The irresolute man hesitating between the Lord and his own family.—The unserviceable plougher in the field of the kingdom of God : 1. His portrait ; 2. his work ; 3. his condemnation.—Three stumblingblocks in the way of following Jesus : 1. Precipitation ; 2. depression ; 3. irresolution.

On the whole passage.—The divine harmony exhibited by the Son of man, and the varying temperaments of the children of men.—The Lord’s wisdom exhibited in His intercourse with men of various temperaments, and in His mode of treating them.—Seriousness and love, holiness and graciousness, united in the Son of man.—Compare especially the excellent sermons of Fr. Arndt on Luke ix. 51–62.

Starcke.—The contemplation of death must not depress us, since we know that we are travelling towards the heavenly Jerusalem.—*J. Hall* : Oh deep humiliation, that He whose are the heavenly mansions should seek a dwelling and not find one !—*Quesnel* : When any one once sets out in earnest on the journey to heaven, his credit with the world is gone.—It is unjust to be inhospitable, especially to the followers of Christ, Heb. xiii. 2.—*Zeisius* : How vindictive is flesh and blood !—We must be zealous against sin, but not against sinners.—We should carefully consider whether we can really follow the Holy One.—*Canstein* : The Church of Christ is not a power to be employed for the ruin of men.—*Nov. Bibl. Tub.* : Let him stay away from Christ who only seeks profit in following Him.—*Brentius* : A divine call must be accepted without conferring with flesh and blood, Gal. i. 16.—We must honour our parents, but yet be willing to leave them for the kingdom of heaven’s sake, Matt. xix. 29.—The office of the preacher requires the whole man.—*Zeisius* : It is both easy and difficult to be a Christian.—*Heubner* : How many unprofitable labourers and idlers there are among theologians ! Such labourers are corpses, who will all be buried.—Jesus does not generally come unannounced.—*Augustinus* : *Opus est mitescere pietate.*—*Palmer* : Earthly pleasure, earthly love, and earthly sorrow, are the three great powers that keep men from Christ.—*Schauflyer* on vers. 61, 62 : No partial following of Jesus. (*Stimmen der Kirche*, a collection of sermons of various countries. Langenberg, 1852.)

B. *The Seventy Disciples* (CHAP. X. 1-24). (Partly parallel with Matt. xi. 20-30.)

1 After these things the Lord appointed other seventy also, and sent them two and two before His face, into every city and place whither He Himself would come. 2 Therefore said He unto them, The harvest truly is great, but the labourers are few : pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest. 3 Go your ways : behold, I send you forth as lambs among wolves. 4 Carry neither purse, nor scrip, nor shoes ; and salute no man by the way. 5 And into whatsoever house ye enter, first say, Peace be to this house. 6 And if the son of peace be there, your peace shall rest upon it : if not, it shall turn to you again. 7 And in the same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you : 9 And heal the sick that are therein ; and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11 Even the very dust of your city, which cleaveth on us, we do wipe off against you : notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. 12 But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon at the judgment than for you. 15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. 16 He that heareth you, heareth Me ; and he that despiseth you, despiseth Me ; and he that despiseth Me, despiseth Him that sent Me. 17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name. 18 And He said unto them, I beheld Satan as lightning fall from heaven. 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy ; and nothing shall by any means hurt you. 20 Notwithstanding, in this rejoice not, that the spirits are subject unto you ; but rather rejoice, because your names are written in heaven. 21 In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so, Father ; for so it seemed good in Thy sight. 22 All things are delivered to Me of My Father : and no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and he to whom the Son will reveal Him. 23 And He turned Him unto His disciples, and said privately, Blessed are the eyes which see the things that ye see : 24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.

CRITICAL NOTES.

1. *General remarks.*—The authenticity of Luke's account of the sending out of the seventy disciples has been opposed by opposite parties. (Strauss, De Wette, Theile, Weisse, v. Ammon, Baur,

Köstlin, Schwegler, and others.) Internal improbability seems to have cast a doubt upon this account, while the silence of the other synoptical Evangelists was ominous. Controversy has, however, been generally directed against a view of this subject, which neither the letter nor the spirit of our Evangelist's account necessitates. The Seventy have, that is to say, been too much regarded as a compact community, constituting an instrumentality continually employed by the Lord, together with, and beside, the Twelve; and also, on other occasions than that now mentioned, engaged in preaching the kingdom of God. In this case, it would certainly seem extremely strange that no other trace should exist of this band of disciples, and that even Eusebius (H. E. i. 12) should be unable to report their names. On attentive consideration, however, it appears that the Seventy received no other commission, than just at this period to announce the coming of the Lord in certain towns and districts; and that, having executed it, their company was again dissolved, and mingled with the wider circle of His followers. In this case, we may regard them as a remarkable luminary in the public life of Christ, the splendour of which, however, lasted but a short time; and Luke cannot therefore be accused of having for the first time not "accurately investigated" all things. That Jesus had a wider circle of followers than the Twelve, is proved by John vi. 66; Acts i. 15-26; 1 Cor. xv. 6; but if any intentional fiction could be imagined here, we should undoubtedly have more particulars, concerning the great deeds of these men, both here and in the Acts of the Apostles. Nor does the number, seventy, offer the smallest real difficulty. It may be an indefinite round number (comp. Matt. xviii. 22), or the Lord may have had His own reasons for sending out neither more nor less than thirty-five couples on this occasion. And if we also accept the notion, that we have here a symbolical number, answering to the numbers of the elders of Israel (Exod. xxiv. 9), or to the members of the Sanhedrim, or to the seventy Gentile nations, according to the ancient Israelitish computation, the symbol need by no means be regarded as unhistorical (Schwegler). The number of the twelve Apostles was also symbolical; and if we view this number, seventy, as indicating the universal tendency of the Gospel, it is all the more comprehensible why Luke, the companion and disciple of Paul, should give it so much prominence. Matthew and Mark perhaps omit it, because they had given so much more copious an account of the sending forth of the Twelve, which event in many particulars coincided with this.

2. *Other seventy.*—If this community existed, as such, for only a few days or weeks, it is the less surprising that it should soon become uncertain who had belonged to it. Free scope was left to the imagination; and this society was soon used as a kind of provisional institution, in which to insert such names of note as were not among the Twelve, as Mark, Luke, Matthias. A special list of supposed members is furnished by Sepp, iii. 26, who sees, in the number seventy, a foreshadowing of the seventy cardinals of the Papal See.

3. *And sent them.*—The chief end of this sending was not to train and form these men to be hereafter independent agents (Hase, and after him Krabbe); but it was a fresh attempt to make a decided impression on, at least, a part of the people, and to prepare, by word and deed, for the coming of the kingdom of God among them. "This whole journey of Jesus was intended to offer the people a final choice, before His departure from His present scene of action, and to be a Messianic progress through all parts, terminating with His last entry into Jerusalem" (Meyer).

4. *Into every city and place whither He Himself would come.*—Lange says (*Leben Jesu* ii., p. 1057) that this refers exclusively to the cities of Samaria, and looks upon this mission as a noble revenge of His rejection by the Samaritans, Luke ix. 51-56. It is a question, however, whether the Lord actually purposed to visit, at least, thirty-five Samaritan cities and places. Considering the direction of His own journey, it seems far more probable that they preceded Him through Judea. Besides, we must not lose sight of the fact, that it is very questionable whether Luke narrates the sending out of the Seventy in its strictly historical connection. The expression *μετα ταῦτα*, ver. 1, is, at all events, very indefinite; and as he relates their return (ver. 17) immediately after their departure, we are almost driven to the conclusion, that he is here more guided by the nature of events than by their order. If we are obliged to infer that the Lord actually visited every place whither these messengers had preceded Him, this mission probably took place before the Feast of Tabernacles, John vii. We can, by no means, entertain the notion of v. Ammon, who seems to know, from some peculiar source, that the Lord, during this journey, dismissed a great number of His disciples, and appointed them teachers in the neighbouring synagogues (!!). Riggenbach more aptly remarks, that "the Seventy may be looked upon as a net of love which the Lord casts over Israel."

5. *And said.*—As the Seventy differ from the Twelve, so do the

instructions delivered to each of these bands of disciples. The difference between these two inaugural discourses is great enough to discredit the supposition, that interpolations, and transpositions of single sentences from one to the other, have taken place. It is remarkable how these exhortations of Jesus to the Seventy agree with those which Luke had reported Him as delivering to the Twelve (ch. ix. 1-6). Unless we accuse our Evangelist of great inaccuracy, we shall be obliged to conclude that the words of Jesus, on these two separate occasions, were, at least partially, the same. But the difference becomes more apparent, on a comparison with Matthew's account. The gifts of miracles, bestowed upon the Twelve, were far more important than those here vouchsafed to the Seventy; while, of the persecutions foretold to the Twelve, and of the extraordinary help of the Holy Ghost promised to them, Matt. x. 17-24, but not bestowed till after *the* day of Pentecost, not one word is said to the Seventy, when entering upon their temporary and speedily terminating mission. The command given to the former, not to enter into any city of the Samaritans, is here omitted, since their way probably lay through a part of Samaria. On the other hand, the remarkable injunction, given only to the Seventy, to salute no man by the way, seems doubly fitting, now that the Lord was advancing, with hasty steps, towards the termination of His public ministry. Such variations are neither insignificant nor accidental, but arise from corresponding variations in time and circumstances. The Twelve were to follow in the track of Jesus, to reap the harvest which He had sowed; the Seventy were to go before His face, to prepare His way before Him.

6. *The harvest is great*, etc.—According to Matt. ix. 37, 38, the Lord uttered these words when He sent forth the Twelve; and it is quite probable that He should repeat them here. If we, however, insist that they were only spoken once, the connection in which Matthew reports them is the more accurate.

7. *As lambs*.—According to Matt. x. 16, the Twelve were sent forth *ὡς πρόβατα*. It is certainly possible that this may be a merely verbal difference in the report (Meyer): on the other hand, it is quite as conceivable that the Lord modified His former figure of speech on this occasion; though certainly not for the purpose of assigning a lower rank to the Seventy (Euth. Zigab.), but “to exhibit, this time, not only their defencelessness, but their simplicity (‘as doves,’ Matt.).”—Stier.

8. *Salute no man*.—It is known that in the East salutations were

much more ceremonious than is the case with us, and that, *e.g.*, inferiors had to remain standing till their superiors had passed : comp. 2 Kings iv. 29. On the various forms of salutation among the Jews, see Lightfoot on this passage.

9. *And into whatsoever house ye enter.*—The previous inquiry, commanded Matt. x. 11, is omitted here. Everything shows that the Master's business required haste. All these instructions may be summed up in the words (John xiii. 27), "That thou doest, do quickly."

10. *The son of peace.*—Not *pace dignus* (Bengel), but one for whom peace is prepared, because a susceptibility for the reception of the word is found in his heart. Upon him shall your greeting come, for peace shall fill his heart, Phil. iv. 7. In the opposite case, it would be but an empty sound, and should return immediately to him from whom it proceeded.

11. *And in the same house remain.*—In one, that is, in which they had been received by the sons of peace. They must avoid the very appearance of seeking not them but theirs ; and must therefore find, in the poverty of their entertainment, no reason for a speedy departure. Comp. Matt. x. 11 ; Luke ix. 4.

12. *Heal the sick.*—The brevity of this commission, compared with the copious directions given to the Twelve, Matt. x. 8, must not be overlooked. It is remarkable that the Seventy, on their return, speak of no other cures than the casting out of devils. The union of healing and preaching, in this passage, gives a symbolical character to the former.

13. *Even the very dust.*—See the remarks on ch. ix. 5, and Lange on Matt. x. 14. That, however, which was not commanded to the Twelve, is here prescribed to the Seventy ; viz., even after this last act of rejection, to repeat the words of love, "The kingdom of God is come nigh ;" but now no longer "unto you"¹ (these words not being genuine), but in general. It is, *i.e.*, at hand, though you reject and despise it.

14. *It shall be more tolerable—for Sodom.*—According to popular notion, retribution has already come upon Sodom and Gomorrha. According to the universal teaching of the New Testament, however, the judgment poured out upon these cities, terrible as it was, is but a prelude to what is to be expected at the last day : comp., *e.g.*, Jude

¹ The words *ἰφ' ὑμῶν* of the Text. Rec. are only a repetition from ver. 9, by which the strength of the parting words, dictated to the Seventy, is needlessly weakened.

ver. 6. The terrible judgment, threatened by the Lord against those who reject these His messengers, is an unambiguous proof of the high rank He assigns them, among the most distinguished servants of God; and an indirect, though striking, manifestation of consciousness of His own unapproachable dignity.

15. *Woe unto thee, Chorazin!* comp. Matt. xi. 20–24.—Here, as in a former instance, they who consider that our Lord pronounced this woe but once, must agree that Matthew reports it in its most natural connection. In this case, Luke probably mentions it on this occasion, because he had just before given the exclamation against Sodom: he reports it also less copiously than Matthew. On the other hand, no one can deny us the right of supposing, that the ills awaiting these Galilean cities lay so heavily upon the heart of Jesus, as to extract this cry of woe from Him on two separate occasions (Meyer). On the locality of the places here mentioned, see Lange on Matt. xi. 20–24. It is worthy of remark, that the Lord does not expressly mention Nazareth among the cities whose judgments He announces. To have done so, might have had the appearance of personal enmity.

16. *They had . . . repented.*—"These words are remarkable, as showing that the Lord does not speak even of the past, as of something absolutely necessary. He here openly recognises freedom of action, and the possibility of things having happened otherwise." Olshausen.—In any case, so many miracles must have been performed, both at Chorazin and Bethsaida, as to make them thoroughly deserve these evils. And yet the Evangelists relate none of them; a proof that they were rather scanty, than profuse, in their reports of miracles: comp. John xxi. 24, 25.

17. *He that heareth you.*—Since the Seventy, though not invested with the apostolic office, were temporarily called to apostolic agency, we cannot be surprised that the Lord should give them an assurance similar to that with which He despatched the Twelve, Matt. x. 40.

18. *And the Seventy returned again with joy.*—Though it is self-evident that the return of these various messengers could not have taken place at the same time, Luke represents the event, as though they had together given to the Lord an account of the result of their mission, and together received His commendation. Not a single trace has been preserved of any abiding result of their efforts for the kingdom of God; though a hint is given of the momentary impression they produced.—*Even the devils.* Every other fruit of their labour is eclipsed, in their eyes, by this remembrance. If we

consider that they were not expressly commissioned to cast out devils, and that the nine Apostles had lately failed in the attempt to perform this miracle (ch. ix. 37, etc.), we shall better understand the joy of the Seventy; while we must, at the same time, entertain high notions of their courage, and of the strength of their faith. Their just joy is confirmed, elevated, and hallowed by the Lord's answer.

19. *I beheld Satan*, etc.—It is as certain that the fall of the kingdom of darkness, in and with its personal head, is depicted in this figurative language, as that a beholding with the eye of the mind is here spoken of. The inquiry, when, or since when, the Lord beheld this spectacle, can only be decided by the connection of the words. If this saying stood quite alone, we should not have the least difficulty in conceiving it to refer to an earlier period of the Lord's public ministry (Lange), or even to a time previous to His incarnation. The whole inner life of Jesus may, indeed, in the truest sense of the words, be called a continuous spiritual beholding of the fall of the kingdom of darkness, unlimited to any particular period. But when we find the Lord uttering this saying as an answer to the Seventy, He can scarcely mean to say anything else to them, than that they are by no means mistaken, since He, accompanying them in spirit, witnessed the overthrow of Satan, whose servants the devils are. It is no isolated vision which is here spoken of, but the spiritual intuition of the God-man, to whom even the secrets of the spiritual world are "naked and open."

20. *I give unto you power*.—The Lord thus increases the joy He had just confirmed, by a new assurance. *Δέδωκα*, according to the correct reading of Tischendorf. The Præterite is not merely a remembrance of a formerly bestowed power, but also a confirmation and renewal of it.—*To tread on serpents and scorpions*. Such miracles are certainly here alluded to as are related in Mark xvi. 17, 18, Acts xxviii. 5, Ps. xci. 13; yet only inasmuch as they were manifestations of the higher spiritual power, which Christ had bestowed upon them. It was their holy calling, not only to shake off poisonous serpents and vipers, which, as well as the lightning, with its serpentine course, are images of the fallen spirits, but to overcome every spiritual power which should rise up against the kingdom of Christ. They were to subdue lying spirits by the spirit of truth; but hidden danger would await them in this noble employment. The Lord knows how the net of temptation is spread for His people, and He therefore hallows their just and exalted joy by a word of serious warning.

21. *Notwithstanding, in this rejoice not; . . . written in heaven.*—The word *μᾶλλον* seems introduced to show the more plainly, that the Lord does not unconditionally, but only relatively, disapprove their joy at the subjection of the spirits. This is, however, evident from the whole spirit and context of the admonition, even without this addition. The Lord is unwilling that they should rejoice too much at what they have done for the kingdom of God. Such joy might easily be united with self-seeking and pride; and would, beside, not always abide in their hearts, but might hereafter give place to strife and disappointment: it must also, at length, lead them to look more without than within and above. What any one effects, is also a very deceptive standard by which to judge his real worth. It was possible to cast out devils, and yet to be children of darkness (Matt. vii. 22); the Lord would therefore give their joy a better direction. The very greatest gifts and talents could not be compared with the privilege of receiving a place of honour in heaven.—*That your names, etc.* The Seventy were certainly acquainted, as well as we, with that beautiful scriptural figure which depicts the Almighty as having “a book of remembrance written before Him,” in which the names of His faithful servants are inscribed (Exod. xxxii. 32, 33; Mal. iii. 16; Rev. iii. 5). He delights them with the joyful assurance, that their names are indeed written therein; and directs their attention to the fact, that their own rescue from the power of the devil should much more dispose their hearts to joyful praise, than the most distinguished success over his disarmed vassals. This privilege would abide, even if Satan should again prevail, even if their names should be forgotten on earth. “*Contrarium de prævaricatoribus, in terra scribentur*, Jer. xvii. 13.” Bengel. Comp. also Ps. lxix. 23, and Phil. iv. 3.

22. *In that hour, etc.; comp. Matt. xi. 25, 26.*—It is well proved by Lange, in his remarks on these words, that they are given in a much more significant connection by Matthew. That Luke correctly points out the exact occasion, however, on which this ascription of praise was uttered, is apparent, not only from the words, *ἐν αὐτῇ τῇ ὥρᾳ*, but also from the whole context; unless we admit this saying also among the *bis repetita*, an admission attended indeed with difficulties, if too frequently made.

23. *Jesus rejoiced.*—If the Lord’s former words (ver. 20) had any appearance of want of sympathy with the joy of His disciples in the harvest they had gathered, these plainly testify to the con-

trary; while, by the one word ἡγαλλιάσατο, Luke presents to our hearts and imaginations that most delightful picture,—The joyful hour of Christ's life.

24. *That Thou hast hid*, etc.—It is evident that by “the wise and prudent” we are to understand those who imagine themselves to be such; and by the *νήπιοι*, not the ignorant as such, but simple, child-like spirits. And accordingly we find, that not only in our Lord's own days, but in the succeeding centuries, the Gospel was generally rejected by the former, and accepted by the latter. But what are we to understand by God hiding these things from the wise and prudent? To say that God only permitted, but did not ordain it, is an evasion, and betrays perplexity; for was it only by permission that He revealed them to babes? To maintain that God had thus arbitrarily ordained it, sounds blasphemous. Can God Himself blind me, and then make my blindness a reason for my condemnation? Undoubtedly we have here a direct, though at the same time a holy, wise, and loving, appointment of the Father, arising from the very nature of things. It is morally impossible to the proud man to humble himself before Christ; and the connection between his inward corruption and his great deficiency is caused by God Himself. God has united a share in His kingdom to a condition, which lies within the power of the very simplest, a humble and lowly heart. The “wise and prudent” wilfully make themselves incapable of this blessing, and consequently expose themselves to the judgment of having these things hidden from them by God. And when the Lord thanks the Father for this, it is not for this hiding, considered in itself, however well deserved it may have been; but that, even though these things were hidden from the wise, they were not hidden from all. An example of a similar construction may be seen, Rom. vi. 17. This divine appointment, through which so many remained outside of His kingdom, was the source of many a struggle during His life; and yet the Lord not only perfectly concurs in the will of the Father, but even rejoices in it, and says: *ναί, ὁ πατήρ, κ.τ.λ.* Everything arbitrary must of course be avoided in our notions of *εὐδοκία*, as indeed appears from the following *ἐμπροσθέν σου*. The decree of the Father may be sovereign, but cannot be tyrannical.

25. *All things are delivered to Me of My Father*.—Another of the passages in which the Christology of the synoptical Gospels strikingly coincides with that of John's: comp. John xvii. 2. By limiting this *πάντα* to the teaching of Jesus, Grotius opened a way to

the rationalistic interpretation of this passage; an interpretation which may be designated as the very essence of shallowness and assumption. The original form of this saying seems given by Matthew (see Lange on Matt. xi. 27); and the words, οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱός, etc., must be viewed as an *interpretamentum*, though certainly a correct one. The peculiarity, that these words of the Lord are found three times in Justin Martyr, and also in Clement, Marcion, and Tertullian, with their order reversed (no one knoweth the Father but the Son), is sufficiently accounted for, by the words with which Irenæus introduces the notice of this alteration, advers. Hæres. iv. 14: *hi autem, qui peritiores Apostolis esse volunt, sic scribunt, etc.* See Olshausen, *Aechtheit der vier Evangelien*, p. 295.—*No man knoweth.* The Lord thus declares, that only by knowing the Son can we attain the knowledge of the Father; and also, conversely, that only through the Father can we attain the knowledge of the Son. But, that the complete form of this saying should also require the addition, “No man knoweth who the Son is but the Father, and he to whom the Son will reveal Him,” is apparent from ver. 21, and Matt. xvi. 17. On the kind of revelation here intended, see Dr v. Bell, *Diss. theol. de vocibus φανεροῦν et ἀποκαλύπτειν*, Lugd. Bat. 1849, p. 51. It might undoubtedly be said of the Seventy, and of all who should believe through their word, that the Father had revealed Himself to their minds, through the Son. This whole expression of sublime self-consciousness might also serve to counteract the scandal, which some might have felt at the rejection of the Gospel by the wise and prudent.

26. *He turned Him unto His disciples, and said privately.*—Others (ver. 25) were by this time pressing nearer to the circle of the Seventy, who were standing round Jesus and receiving His commendation. The Lord unites the highest wisdom with the holiest rapture, and therefore addresses the following words especially to them. This passage occurs also in Matt. xiii. 16, 17; but it certainly seems doubly fitting on this occasion. Whether the Lord originally coupled “kings” or “righteous men” with prophets, is very difficult on internal, and impossible on external grounds, to determine.

27. *Many prophets and kings.*—One of the most sublime expressions in the synoptical Gospels. The Lord announces Himself as the Being, in whom not only all the anticipations of past ages were fulfilled, but also as the honour and climax of humanity. The image of a David and a Hezekiah, of an Isaiah and a Micah, is before Him; and their inner life manifests itself to His mind, as a

life of expectation, of which He knows Himself to be the centre and fulfilment. In contrast to all this, He surveys the little band of His disciples, whose privileges are so infinitely higher; and, as though He feared even the appearance of self-exaltation if He should bear record of Himself, He speaks in their ear, that which shall soon be proclaimed upon the house-tops—"a greater than Solomon," "a greater than Jonas, is here." This congratulation of the Seventy is at the same time an indirect admonition to them, not only to continue to regard Him with the eye of faith, but also to hearken to Him with all that reverence of which kings and prophets would certainly have deemed Him worthy. This hint was doubly needed, now that the messengers were about to retire again into the circle of ordinary hearers; and the position of a saying like this, exactly at the close of the conversation with the Seventy, seems strictly appropriate.

DOCTRINAL REFLECTIONS.

1. The mission of the Seventy is a fresh manifestation of the glory of the heavenly King. It is a repetition of what had, in some measure, been begun, by the journeyings of the Twelve among the towns and districts of Galilee—an evangelization in a less known and more disaffected territory, a home mission upon a larger scale. These messengers are also sent out two and two, as if in remembrance of the words of the Preacher, Eccles. iv. 9, 10. According to the Lord's own words, ver. 18, their journey may be looked upon as a vigorous attack upon the powers of darkness. There is also something indescribably *naïve* and touching in the manner in which they express their joy at the success of their important undertaking. This fresh preaching was a powerful and awakening call, to the lost sheep of the house of Israel, to come to the Good Shepherd; and the woe pronounced against the towns in which such miracles as accompanied it were wrought in vain, was doubly deserved.

2. The image of the faithful minister of the Gospel is strikingly presented to us in the discourse of our Lord to the Seventy. The matter of His preaching is a message of peace (comp. Isa. lii. 7), which finds an echo in the heart of the sons of peace, but in theirs alone. The conduct which becomes Him is, on the one hand, meekness, contentment, self-denial—for an example of the manner in which the precepts here given were applied by Paul, see 1 Cor. ix. 5; 2 Cor. x. 16; Rom. xv. 20—on the other, a dignified com-

posure, in the midst of opposition and contempt. The authority with which he is invested, is, in a certain respect, equal to that of the Apostles, and even to that of the Lord Himself; since he also, notwithstanding every difference of office and agency, is engaged in the service of the truth. And the honourable nature of his employment, continually overlooked as it is by the world, shall be manifested by Him who sent him, when the judgment, hanging over those who reject the Gospel, shall be openly manifested.

3. The lasting power over the spiritual world, which the Lord accorded to His witnesses, is a direct argument against that limited interpretation, which almost exclusively confines the gift of miraculous powers to the circle and age of the Apostles, instead of simply believing the Lord's promise, John xiv. 12. Compare the important essay of Tholuck, on the miracles of the Catholic Church, in the first part of his miscellaneous writings.

4. In the well-known letter of P. Lentulus to the Roman Senate, said to contain a description of the Lord's person, it is said of Him, *qui nunquam visus est ridere, flere autem sæpius*. This rigorously ascetic description is strikingly contrasted with what Luke here relates of Jesus rejoicing in spirit. Here, at least, His countenance beams with inward joy, He lifts His face triumphantly to heaven, and a glow of happiness suffuses His whole being. We feel the sublimity of this joy, when we compare it with that of the Seventy. They rejoice in the greatness of that which is performed, He in the good that is effected; their joy relates to the external, His to the moral world; they rejoice in the present alone, Jesus in the past and future also; their hearts are turned to boasting, His to grateful devotion. Only once more do we hear Him thus openly glorifying the name of the Father; and that is at the resurrection of Lazarus (John xi. 42): both occasions being therefore the raising of the dead to life. Both the matter and manner of His joy are a proof of the truth of His saying, John xiv. 9.

5. The saying, "No man knoweth who the Son is, but the Father," is one of the strongest testimonies to the true divinity of Christ. It was impossible for one who was only a created spirit or a spotless man to have uttered such words of himself without blasphemy. If the Father alone perfectly knows who the Son is, we must give up the hope, on this side of the grave, of fathoming so far into these deep things, as to render matters of faith objects of Christian knowledge. "Touching the Almighty, we cannot find Him out," Job xxxvii. 23. We must, nevertheless, make a

distinction between a *cognitio vera et adequata*, and despair only of attaining the latter. Hence it is both over-hasty and shallow to adduce this saying as a reproach against those who would institute a more than superficial research into the person and work of the Lord, which it is supposed to represent as impossible and unprofitable. The saying, "No man knoweth the Son, but the Father," can at most be regarded as expressing the result of doctrinal investigations; but can never be an obstacle to research, still less a covering for indifference or ignorance. The remark of Otto v. Gerlach on Matt. xi. 27 is worthy of notice.

7. The Gospel is not beneath, but beyond, the understanding of the wise and prudent in their own eyes. It is an abuse of our Lord's saying, concerning "children" and "simple ones," to see in them a charter for stupidity and narrow-mindedness, and a reproof of science and true Christian research. That, however, can alone be true wisdom which is combined with childlike simplicity; and as true knowledge leads to faith, so can faith alone conduct us to true knowledge. It is no reproach, but an honour to the Gospel, that it can be nothing to those who do not learn, but judge; who do not humble themselves, but desire to be exalted. Comp. 1 Cor. i. and ii.

7. "Rejoice, because your names are written in heaven." A *dictum probans*, for the instruction of the Evangelical Church, that the believer may be assured of his future blessedness, even in this life. When Möhler says, that it would make him feel "extremely uneasy to be near a man who should, without reservation, declare himself sure of his own salvation," and even that he should not be able to get rid of the thought, that there must be somewhat diabolical in the matter, he only gives us a glimpse of the wretchedness of a heart seeking the foundation of hope in its own righteousness, and shows, at the same time, that he has not fully entered into the deep meaning of the Lord's saying to the Seventy. This "rejoice" was the well-known and dignified answer of the dying Haller to the friends who congratulated him on the honour of receiving a visit, during his last illness, from the Emperor Joseph II.

HOMILETICAL HINTS.

Our Lord's work of love, an untiring and enduring work.—The preaching of the kingdom of God must be carried on, in an ever increasing proportion.—The Lord still often sends His servants out two and two.—Value and difficulty to ministers of the Gospel of

sustaining the relations of colleagues.—God's husbandry: 1. The harvest is great; 2. the labourers are few; 3. God alone can institute just proportions between the harvest and the labourers.—God is the Lord of the harvest: He, 1. determines the time of harvest, 2. appoints the labourers to the harvest, 3. watches over the growth of the harvest, 4. alone deserves the harvest-thanksgiving.—The prayer to the Lord of the harvest: 1. Its matter; 2. its motive; 3. its blessing.—The call of the messengers of the Gospel, considered on its bright and dark sides: 1. Christ Himself sends them forth; but, 2. He sends them as lambs among wolves.—The Christian freedom from care of those who serve the King of heaven.—The preaching of the Gospel, a proclamation of peace, and a declaration of war.—Only a son of peace can receive and accept the salutation of peace.—The entrance of the Gospel within the circle of domestic life.—“We seek not yours, but you.”—The instructions to the Seventy show traces of the future occupations of fishers of men and shepherds of the flock.—The labourer is worthy of his hire: 1. However imperfect he may be, he certainly deserves it; 2. however late it may be, he always receives it.—*Ἰατρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιός ἄλλων*.—Even the severest words of the despised servants of Christ, should never bear the impress of personal resentment.—Righteous indignation and inexhaustible love, combined in the ambassadors of Christ.—The greater our privileges, the greater our responsibility.—The wrath of the Lamb, Rev. vi. 16.—What the ruined cities of antiquity preach to unbelieving posterity.—Even the already condemned sinner has a future judgment to expect.—Capernaum, an image of unbelieving Christendom: 1. The darkness resting on Capernaum; 2. the light arising upon Capernaum; 3. the enmity prevailing in Capernaum; 4. the sentence pronounced against Capernaum.—The Lord looks upon the cause of His people as His own.—He who rejects the Gospel, rejects not man, but God.—The Lord will, sooner or later, put honour upon the servant who seeks not his own, but his Master's glory.—He who goes out in the Lord's service, must give an account of his labours, first of all, to Him.—All the powers of darkness must bow at the name of Jesus.—The fall of Satan: 1. purposed by Jesus; 2. effected by Jesus; 3. celebrated by Jesus.—The fall of Satan, and the fall of lightning: 1. The elevation of both; 2. the rapidity of both; 3. the depth of both.—The greatest triumphs over the powers of darkness are owing to the Master, not to the servants.—Jesus, the bruiser of the serpent's head, gives to His Church also the same power of

treading upon the power of the enemy, Rom. xvi. 20.—Nothing can hurt him who does not hurt himself.—Power over the spiritual world, however desirable it may be, is not the highest source of joy to the friends of Jesus.—The highest fame, “Your names are written in heaven:” 1. How it is to be understood; 2. how desirable it is; 3. how alone it is to be attained.—The assurance of salvation: 1. Its sole foundation; 2. its all-surpassing value.—Can a name written in the book of life be blotted out of it? Rev. iii. 5.

“In that hour Jesus rejoiced in spirit:” 1. A proof of the joy the Lord sometimes tasted on earth; 2. an image of the joy He now has in heaven; 3. a foretaste of the happiness He will one day enjoy, when the kingdom of God is perfected.—The joy of the Lord is also the joy of His people.—How true Christian joy rises to praise and thanksgiving.—The sovereignty of the Father of light: 1. The Father in heaven, also the Lord of heaven and earth; 2. the Lord of heaven and earth, also and always the Father.—The kingdom of God still hidden from the wise and prudent, and revealed unto babes. 1. It *has* always been so: *a.* In our Lord’s days; *b.* in after ages; *c.* in our own times. It *can* but be so: *a.* Objective reason, the nature of the Gospel; *b.* subjective, the nature of the human heart; *c.* metaphysical, the counsel of God. 3. It *must* be so; for, in this way, is, *a.* the divine origin of the Gospel confirmed, *b.* the requirements of the Gospel justified, *c.* the triumph of the Gospel assured.—God’s good pleasure in hiding and revealing the truths of salvation, 1. an unblameable, 2. an unchangeable, 3. an adorable good pleasure.—Even when it seems enigmatical, faith must approve the Father’s good pleasure.—It is possible to be wise and prudent, and at the same time simple and childlike.—It is not in the developed understanding, but in the salvation-seeking heart, that a point of contact for the things of the kingdom of God is found.—The power delivered to Christ by the Father, is, 1. an unlimited, 2. a lawful, 3. a beneficent, 4. an enduring power.—The peculiar relations between the Father and the Son: 1. How far they are matters of faith; 2. how far they may be matters of knowledge.—How, 1. the Son reveals the Father to us; 2. how the Father also reveals the Son.—The relations between the Father and the Son: 1. The most sublime mystery; 2. a revealed mystery; 3. even after revelation, still a partially hidden mystery.—The happy lot of the sincere disciples of the Lord.—In Christ, 1. the highest expectations of the ancients are fulfilled, 2. the highest ideal of humanity is exhibited, 3. the highest revela-

tion of Divinity vouchsafed.—No prophet or king of the Old Testament so blessed as the inheritor of the New.—To see the greatest sight on earth, one needs not be king or prophet, but a disciple of Jesus.

Starcke.—*Hedinger* : We must pray to God for faithful teachers.—They who are sent by God should have the dispositions of lambs and sheep, 1 Tim. iii. 3.—*Osiander* : Preachers should be contented with little, and remember that the kingdom of God is not meat and drink, etc., Rom. xiv. 17.—When the usual customs of a country are not sinful, they should, by all means, be observed.—*Nov. Bibl. Tub.* : Blessed are the sons of peace ; the peace of God shall rest upon them, Gal. vi. 16.—Woe to the houses whence the proffered blessing returns.—If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 Cor. ix. 11.—*Cramer* : There will certainly be degrees of punishment in hell, Luke xii. 47, 48.—*Quesnel* : It is a sacred mystery of the decrees of God, why the Gospel should be preached to those who reject it, and not have been preached to those who would have repented, Rom. xi. 33.—*Nov. Bibl. Tub.* : Temporal and eternal ruin may be averted by repentance, 1 Kings xxi. 29 ; Jer. xxvi. 3 ; Jonah iii. 10.—*Brentius* : Joy, when divine deliverance is afforded, should keep within limits, and its watchword should be Ps. cxv. 1.—*Majus* : The holy ordinance of preaching, has for its end, the destruction of the kingdom of Satan.—*Canstein* : It is a sign of their imperfection, that the children of God often rejoice more over the less, than the greater, gifts of God.—*Hedinger* : It is faith, not gifts, that saves.—In the kingdom of God, we have not only cause to weep, but also heartily to rejoice at all the marvels of goodness which God shows to the children of men.—*Osiander* : Not all the wise are rejected, and not all the simple enlightened : they who renounce their own wisdom, and learn of Christ, will be instructed in the kingdom of God.—*Canstein* : The natural knowledge of God is not sufficient, or we should not have needed a special revelation.—*Zeisius* : How far does the Old Testament surpass the New ; and therefore, how far heavier is the condemnation of the unthankful Christian, than of the unthankful Jew ! Heb. ii. 3.—*Brentius* : The Old Testament saints were saved by the grace of Jesus Christ as well as we ; but the light shines more brightly upon us than upon them, Acts xv. 11.

Heubner.—Man can prevail more with Christ than he thinks. Our cowardice is often put to shame. How often have simple

missionaries performed, through faith, what the most profound theologians have been unable to attempt without it.—Christ evidently viewed the kingdom of evil spirits as a reality.—If we are really united to Christ, no enemy can hurt us.—How different are earthly and heavenly fame!—*Bengel*: How may we know whether our names are written in the book of life?—This point must not be the beginning, but the close, of that wholesome instruction, whose first lessons are those of repentance and faith, as the Epistle to the Romans especially shows. Only take care to cleave steadfastly to the name of the Lord Jesus Christ, and let Him take care for the rest. If your name is written in the world's books, it will not profit, and may even harm you.—*Schleiermacher*: Rejoice not at what you have effected; 1. because this cannot be the measure of real worth; 2. because it is uncharitable to judge any by this measure; 3. because we cannot always retain this joy.—*O. v. Gerlach*: The hour for the fulfilment of all our hopes and anticipations will come to us, as it came to the world, in Christ Jesus. What the prophets had portrayed of His likeness in single features, but with constantly increasing clearness, was realized in Himself in its fullest glory. What He really was, no prophet could have imagined, much less have depicted. Though there is no doctrine of the New Testament, the beginnings of which are not to be found in the Old, and though isolated truths concerning Christ are scattered here and there, who could have anticipated, before His appearance, that combination of sublime and holy majesty with the deepest self-abasement and humility, of the mightiest power and most ardent zeal with the gentlest meekness and patience?—The saying of Bernhard may be applied to the inestimable privileges of the true Christian: “*quocunque loco fuero, Jesum meum desidero, quam lætus, quum invenero! quam felix, quum tenuero!*”

C. *Lessons of Love, Faith, and Prayer.* (CHAP. X. 25—CHAP. XI. 13.)

1. *The Good Samaritan.* (VERS. 25—37.)

25 And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? 26 He said unto him, What is written in the law? how readest thou? 27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And He said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, willing to justify himself, said unto Jesus, And who is my neigh-

bour? 30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. 32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

CRITICAL NOTES.

1. *A certain lawyer*.—Strauss thinks that we have here only a different version of the incident related by Matthew, ch. xxii. 37–40, and Mark, ch. xii. 28–34. An attentive comparison of the accounts will, however, soon lead us to the conclusion, that Luke is here relating an entirely different circumstance. (See also Lange, *Leben Jesu*, p. 1242.)

2. *Tempted Him*.—It seems as if Luke, even by the opening words of this narrative, *καὶ ἰδοὺ*, were desirous of calling our attention to the contrast presented by the circle of admiring friends, who had just received the approbation of Jesus, and listened to His expressions of joy, and the cold stranger, anxious to lay fresh snares for Him. He is a *νομικός*; distinguished, perhaps, from the Pharisees by a more strict adherence to the letter of the law of Moses (comp. Luke xi. 44, 45), but by no means a Sadducee or a Herodian, since his efforts seem directed to the attainment of eternal life. He is introduced as *ἐκπειράζων*; and as this word is never used but in an unfavourable sense, we must conclude, that he wished to ascertain whether Jesus would teach anything contrary to the law of Moses. His question, therefore, proceeds from a very different motive from the similar inquiry of the young ruler, Matt. xix. 16; and, undoubtedly, he expected a very different answer from the one he received,—the only one possible from a legal point of view. His first repulse arises from the fact, that he hears nothing new, but only that with which he is already so well acquainted.

3. *Thou shalt love*.—Perhaps it speaks well for this *νομικός* that he does not cite one or several special precepts, but gives due prominence to the chief matter and spirit of the law, of which, on a simi-

lar occasion, the Lord was first obliged to remind an inquirer, Matt. xxii. 38, 39. His case is but the sadder, that so clear a knowledge of the law is combined with such an utter want of self-knowledge.

4. *Willing to justify himself.*—Perhaps the lawyer took the words, “This do,” as an indirect reproof, involving the fact, that, to his *own* astonishment, he has not yet done it; and now his conscience began to speak. But he wished to justify himself, by pointing out that, in this view at least, he had fulfilled the requirements of the law, unless Jesus should understand the words, “thy neighbour,” in a very different sense from himself. Or, perhaps, we should view the matter in the following manner: If the answer were so simple, as seemed apparent from our Lord’s words, he might feel that he stood in need of an excuse for having applied to Jesus on so easy a matter. He therefore wishes to show Him, by this further inquiry, that the real point of his question is, whom he is to consider his neighbour, and whom not; and to this question the Lord gives a definite answer in the parable immediately following.

5. *From Jerusalem to Jericho.*—Lange supposes that the sending out of the Seventy through the towns and districts of Samaria may have given offence to this lawyer; and that the Lord designs, indirectly, to reprove his narrow-mindedness in the following representation. We may also conjecture, that the Lord, being upon His journey from Samaria to Jerusalem, might have been, at this very time, on the road between Jericho and the capital, and thus have chosen the scene of His parable *in loco*. If we add to this, that the village through which He had to pass, before He reached the city, was Bethany (ver. 38), we obtain at least some notion of the course of our Lord’s present journey.

6. *And fell among thieves.*—The wilderness between Jerusalem and Jericho was well known to be dangerous: see Josephus, de B. J. iv. 8, 3, and *Hieronym. ad Jerem.* iii. 2. Surrounded by robbers (περιέπεσεν), defence was useless; and he was left lying wounded on the road, while they made off with his clothes and property. Half dead already, he must have perished had not assistance been speedily afforded.

7. *By chance.*—“*Multæ occasiones bonæ latent sub iis, quæ fortuita videantur. Scriptura nil describit temere, ut fortuitum; hoc loco opponitur necessitudini:*” Bengel.—A certain priest—a Levite. It is stated, that many priests dwelt at Jericho, who had to perform the service of the sanctuary, when their turns came. They seem generally to have chosen the longer and safer route, through Bethlehem;

so that it was an exceptional case for one of them to pass through the wilderness. The hard-heartedness of these men is rendered more striking by the fact, that neither of them went away without first perceiving, more or less correctly, the state of affairs. Their inspection, however, only served to convince them of the greatness of the danger they might incur by even a moment's delay; and they therefore left the spot as quickly as possible. Neither the voices of humanity, of nationality, nor of religion, spoke so loudly within their hearts, as the voice of self-preservation.

8. *A certain Samaritan, as he journeyed.*—The very choice of this example shows us, that the wounded man was not a Gentile (Olshausen), but a Jew, in whom, however, his benefactor sees only a fellow-man in distress.—*And had compassion on him.* “*Animi motus sincerus præcedit, quem sequuntur facta, animo congruentia:*” *Grotius*. Observe the climax: first the compassionate heart, then the helping hand; next the willing foot, and at last the kind provision for the future.—*Oil and wine*, the usual remedies; see Isa. i. 6, and Wetstein on this passage.

9. *He took out two pence, ἐκβαλὼν*—“Evidently out of his girdle,” *Meyer*. He leaves the unfortunate man in peace and safety, and takes care, before his own departure, that no difficulty shall arise about payment. From his promise to repay the overplus, when he should return, we may probably infer that ὁδεύων denotes, not merely the *conditio*, but the *habitus* of this Samaritan.

10. *He that showed mercy on him, τὸ ἔλεος; i.e.,* the mercy which is described in the parable. It has often been remarked, that the lawyer, by this circumlocutory answer, purposely avoided naming the Samaritan; see, *e.g.*, Bengel *in loco*. Luther also, in one of his postils, writes, “The proud hypocrite! he will not say, The Samaritan.”

DOCTRINAL REFLECTIONS.

1. By the question, “How readest thou?” the Lord ascribes absolute authority to the law, in determining such questions as that asked by the lawyer. The same principle is here enunciated as in John x. 35, and elsewhere. From such sayings of the Lord, it is not difficult to answer the inquiry, What authority must be attributed to the Scripture, in determining the great problems of life?

2. The answer given by the lawyer, at least as far as it was contained in Deut. vi. 5, was inscribed on the broad phylactery worn by the Jews; and hence the τοῦτο ποίει of Jesus may be said to have been pronounced δεικτικῶς. We need not be surprised that

the Lord here gives a different answer from that, *e. g.*, reported in John vi. 29. To one viewing the matter as the lawyer must have done, the requirement of faith would have been utterly incomprehensible. It is, besides, literally true, that if any one should so fulfil these commands, that his deeds should, in God's eyes, bear the stamp of perfection, he would certainly inherit eternal life. Had the scribe replied, that it was impossible for him, because of his sin and weakness, to obey this command in the manner required by God, he would then have shown himself capable of receiving further instruction. The Lord sets before him the perfection which the law requires, to bring him to the knowledge of himself; and to show him the imperfection of his own deeds, by comparison with this perfect standard. Hence this conversation is a striking specimen of the Lord's aptness to teach.

3. Considered in an æsthetic point of view, the parable of the good Samaritan is certainly one of the most beautiful. The contrast of the Samaritan, on the one hand, with the Jew, the priest, and the Levite, on the other; the graphic details of his deed of kindness, in its whole extent; and the completion of the picture by the trait with which it concludes;—all contribute to heighten the artistic effect of the description. It is no wonder that this parable has ever been one of the most popular, and that it has often been seriously conjectured that the Lord was relating a real occurrence, of which He had, in some manner, received information. We cannot, however, incline to this view (Grotius and others), natural as it may be, since the Lord would not have given currency to the *chronique scandaleuse* of the priests and Levites without necessity, and in their absence.

4. We should mistake the true aim of this parable, by supposing it directly intended to inculcate the duty of loving our enemies. The Lord does not once say that the object of this deed of love was a Jew, but only, that he was a man; giving the inquirer to understand that the word "neighbour" must be applied in a much wider sense than that of friend, companion, or countryman. The beauty of our Lord's selection of a Samaritan, as the type of genuine philanthropy, is enhanced by the fact, that He had Himself so lately experienced the full force of the intolerance of the Samaritans, ch. ix. 51–56.

5. A distinction must be made between the brotherly love inculcated John xiii. 34, and the love of our neighbour taught by this parable. The first has our fellow-believers for its objects, the

love of Christ for its measure, and faith for its foundation. The second embraces all men, loves them as itself, and is founded on the natural relationship in which all the sons and daughters of Adam stand to each other on earth, as members of one great family. It is not uncommon to find those, who are zealous concerning the essentially Christian virtue of brotherly love, caring less about this universal love of mankind. Hence, it is well worth while to observe, somewhat more closely, the image which our Lord here sets before us. We shall then also remark, how appropriately this parable is found in the Pauline and catholic Gospel of Luke.

6. The *element* of universal philanthropy, is that pure feeling which does not ask, "Who is my neighbour?" but sees in every man a brother, and feels most compassion (ἐσπλαγχνίσθη) for the unfortunate. Hence its *extent* is unlimited: it asks not whether it has to do with Jew, Samaritan, or heathen; but simply, whether it has to do with a human being, as such. Its *characteristics* are ungrudging service (oil and wine), self-denial (dispensing with the use of his own horse), liberality (the direction to the host), and perseverance (he will pay for all afterwards). And its *reward*, besides the approving voice of conscience, and the involuntary praise even of those of opposite opinions, is, above all, the testimony of the Lord, who holds up such a deed of love as a model for others. A whole chapter of Christian ethics is here expressed in few words.

7. Do we ask, Who is there who has ever perfectly represented the good Samaritan, and performed his work? we know of one only—the Lord. Indeed, we may say that He drew this picture of perfect philanthropy with features taken from His own immediate self-consciousness.

8. What has already been said, may serve to facilitate an answer to the question, how far it is allowed to Christian homiletics to see in the good Samaritan a type of Jesus Christ: an idea adopted, as is well known, by many of the Fathers, by Luther and Melancthon, and among the moderns by Stier. This view has been vigorously defended, and it has been maintained, that if we content ourselves with the usual interpretation, it is "difficult to find a Christian *Thema*" in this whole passage (Cl. Harms, Pastoral-theol. i., p. 69). By others, again, it has been wholly condemned, as mere pious trifling; and certainly such a condemnation is not wholly undeserved, when we remember how even the smallest details of the parable have been interpreted: Jerusalem, *e.g.*, being made to represent Paradise; Jericho, the world; the inn, the

Church; the two pence, the sacraments, etc. This controversy can only be reconciled by making a distinction between the historical exegesis, and the practical application of the instruction here given. Viewing the parable from the point of view furnished by the first, it is wholly inadmissible to say, that the Lord here intended to depict Himself, as the Redeemer of man from sin and misery. No; His aim was only to represent philanthropy exercising itself in actual life. This was, and must be, regarded as the main point. But when it is afterwards asked, In whom is the ideal of perfect philanthropy realized? it is almost impossible to overlook, or be silent concerning, the image of the Saviour, here presented: what He, the heavenly Samaritan, was to mankind, sick unto death, given up by both priest and Levite, etc. The love of Christ is not only the model of such an active love to our neighbour as is here required, but also its most powerful motive. An excellent specimen of a method of treating this parable, in which both its ethical and dogmatical elements are equally considered, is given in A. Vinet's lecture, "Le Samaritain," in his *Nouveaux discours sur quelques sujets religieux*. This parable thus becomes, in some respects, a sublime allegory of sin on the one hand, and of grace on the other. It is, however, obvious, that we are not therefore at liberty to build up doubtful doctrines upon its isolated details (*e.g.*, Semi-Pelagianism, upon the saying that the man lay half dead on the road), and that, in our interpretation, we must keep to the leading features, without pressing minor points too far. A certain spiritual tact will be a better guide, in this matter, than any rules that could be laid down.

HOMILETICAL HINTS.

The way to eternal life, the supreme concern of this life.—Jesus the best guide on the road to eternal life.—A right question from a wrong motive.—Necessary and unnecessary questions, in matters of religion, and in the concerns of life.—The highest problems of life solved by God's word.—Not, What thinkest thou? but, How readest thou?—To the law, and to the testimony, Isa. viii. 20.—The demand of love to God: 1. The extent, 2. the justice, 3. the reward of this demand.—He who should really fulfil God's commands, would inherit eternal life.—The hopeless effort to justify ourselves before the Lord.—The question, Who is my neighbour? 1. Its high importance; 2. its single answer; 3. its manifold application.—A man plunged into misery by his fellow-men.—Are we not in jeopardy every hour? 1 Cor. xv. 30.—The importance of seem-

ingly accidental occurrences.—A priest without love.—The power of selfishness is stronger, 1. than the voice of humanity, 2. than the voice of nationality, 3. than the voice of religion.—There is more evil, but also more good, than we know.—The attentive look, the compassionate heart, the helping hand, the willing foot, the open purse.—The service of love: 1. Willingly undertaken; 2. indefatigably continued; 3. never ended.—The debt of love, Rom. xiii. 8, 1. an immeasurable debt, 2. an inevitable debt, 3. a blessed debt.—True love gives not only her goods, but herself.—Let us not love in word, neither in tongue; but in deed, and in truth, 1 John iii. 18.—True love of our neighbour: 1. Its motive; 2. its characteristics—viz., liberality, self-denial, kindness, perseverance; 3. its reward.—The Samaritan-mission of the Lord's servants.—The good Samaritan, a type of the Lord. How the Saviour of sinners still, 1. encounters the same misery, 2. feels the same compassion, 3. furnishes the same assistance, 4. requires the same disposition, as are represented in this parable.—Who then is our neighbour?—Not knowledge, but action, our Lord's chief demand.—All who would entangle Jesus in His talk, were sooner or later put to confusion, like this lawyer.

Starcke: As is the question, so is the answer.—*Cramer*: The law is exceeding broad, and requires the whole heart.—*Quesnel*: Piety consists, not in knowing, but in doing.—*Nov. Bibl. Tub.*: How great is the shame of priests, who pass by the poor!—They who fulfil spiritual functions without the Spirit, are barren, unfruitful trees, Jude 12, 13.—True love will expose itself to much danger to minister to the necessity of the saints.—True mercy shines with so bright a splendour, that it dazzles even the eyes of enemies.—*Majus*: We must not be ashamed of imitating the good that is in those who are mean and despised.—*Lisko*: Christian love to one's neighbour must be, 1. universal, and, 2. self-sacrificing.—The active compassion of the members of the kingdom of God: 1. Its province; 2. its nature; 3. its agency.—*Heubner*: Men do not so much fail in the knowledge of their duty, as in the will to perform it.—How seldom does being occupied about holy things make the heart holy!—How often is the priesthood degraded!—How often are the professors of a true religion surpassed by the professors of false religions!—Love seeks to engage others in those acts, for which her own power is insufficient.

Heubner: How Jesus demands true philanthropy, 1. by His own example, 2. by his perfect teaching.—The peculiarity of Christian love of one's neighbour: 1. Its source; 2. its manifesta-

tion.—The two double eyes of the Christian: 1. The eye of faith, vers. 23, 24; 2. the eye of love, vers. 25–35. The Christian must not be one-eyed.—Love, the true evidence of faith.—*Palmer*: How love restores what sin has ruined.—*Fuchs*: He whom the Lord esteems blessed, is indeed blessed.—*Schultz*: How we may become partakers of eternal life, even in this world: 1. When we see what Christ reveals, vers. 23, 24; 2. when we live as Christ requires, vers. 25–35; 3. when we do what Christ commands, vers. 36, 37.—*Cl. Harms*: Love is the fulfilling of the law. 1. Happy he who is a Samaritan; 2. happy he who meets with one.—*V. Harless*: Samaritan-like love: 1. Upon whom it is bestowed; 2. how it is shown; 3. whence it arises.—*Florez*: The glory of true love: 1. It asks no questions, vers. 25–29; 2. it does not hesitate, ver. 33; 3. it is not afraid; 4. it does not delay, ver. 34; 5. it makes willing sacrifices, and leaves nothing unfinished, ver. 35.—*F. Arndt*: Love, active and helpful.—*Burk*: How we can do nothing rightly without the Lord Jesus. This subject is also well suited for missionary sermons.

2. *Mary and Martha.* (VERS. 38–42.)

38 Now it came to pass, as they went, that He entered into a certain village: and a certain woman, named Martha, received Him into her house. 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. 40 But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me. 41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; 42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

CRITICAL NOTES.

1. *Now it came to pass.*—The general expression with which this occurrence opens, gives us as little reason for maintaining that it took place immediately after the conversation with the lawyer, as for concluding that it did not happen till some time after. At all events, it is quite evident that Luke is not here relating events in their strict chronological sequence.

2. *Into a certain village.*—If we accept the notion, that all the circumstances recorded by Luke, from ch. ix. 51 to ch. xviii. 27 occurred during one, and that the last, journey to Jerusalem, it is certainly questionable whether the *κώμη* here mentioned could have been Bethany; and we are rather led to suppose that Luke is here

speaking of one of the villages of Galilee (Meyer). But we can see no obstacle to the view, that the historical materials composing this narrative of Christ's journey to Jerusalem may be divided among two, or even three, journeys to feasts; thus allowing the present one to terminate with the approaching Feast of Tabernacles: John vii. And if so, we can easily imagine that the Lord had already passed the boundary between Judea and Samaria, and spent a day at Bethany before He went up to the feast, ὡς ἐν κρυπτῷ, John vii. 10. In this case, the locality of Luke's incident is the same as that of the eleventh chapter of John; while it is obvious that the graphic narrative of the text is an indirect and psychological, but at the same time powerful, evidence for the truth of the event recorded by John. This proof is by no means weakened by the fact, that Luke does not so much as mention Lazarus (Strauss); for, in describing the difference between the sisters, there was not the slightest occasion for speaking of the brother. It is remarkable how entirely the characters of Martha and Mary, as depicted by Luke, coincide with what is related of them by John; while it is by no means proved, that Lazarus lived in the same house with them. On the locality of Bethany itself, see Winer *in voce*.

3. *Into her house*.—The cares of housekeeping seem to have devolved on Martha, as the elder of the sisters; while it is quite unproved that she was a widow (Grotius), or had been formerly married to Simon the leper (Paulus). Luke does not say that this was the first visit of Jesus to this family, nor that he is describing the commencement of His acquaintance with these sisters: so active an hostess, so sympathizing a friend, as Martha, would certainly receive Him as gladly when His arrival had lost the charm of novelty. With hearty zeal is the best which her house and board can afford, prepared to do honour to so welcome a guest. Martha does not know how to show hospitality enough: she wants to give the repast a festive appearance; but she needs assistance,—is it any marvel that she should be vexed with Mary's inactivity?

4. *Mary . . . at Jesus' feet*.—Not while He was at table (Paulus, v. Ammon), for the repast was as yet in preparation; but as a learner at the feet of a master, as Paul afterwards is said to have sat at the feet of Gamaliel. In John xi. 20, Mary is also depicted as sitting, in contrast with the restless and busy Martha.

5. *Lord, dost Thou not care*.—The unfairness of Martha's conduct consists chiefly in her wishing to enlist the Lord on her side, in her strife with her sister.—*Hath left me to serve alone*, κατέλειπεν.

Mary had been probably lending her assistance to Martha in her household cares, until the Lord's arrival; but perceiving that she could now use this precious opportunity more profitably, she had left her sister. Martha desires that the Lord should send her back to the post which she had left too soon, as she can dispense with her assistance no longer.

6. *Martha, Martha.*—"This repetition of her name is not to be taken as spoken in the tone of serious admonition, but with the half-sportive manner of friendly intimacy." Nevertheless, the double mention of her name—as afterwards, Simon, Simon, Saul, Saul—conveys somewhat of gentle concern, not so much at the actions, as at the temper and sentiments, of Martha.—*About many things.* It is entirely unnecessary to insert any word here, with reference to the food or the repast.

7. *One thing is needful*, ἐνός δέ ἐστι χρεία.—The various explanations of this saying could not have so widely differed if the question were first decidedly asked, Needful—for what? According to the context, the answer can only be, For the right reception of the Lord; for this was what Martha was so very solicitous about; while it was anything but a matter of indifference to Mary, however little she might seem to be occupying herself with it. But for this, says the Lord, not many things, but one thing is needful. All interpretations must be rejected which would understand by ἐνός only one dish, or anything else than what the Lord Himself, a moment after, calls, κατ' ἐξοχήν, the good part. The ἐν is plainly equivalent to ἡ ἀγαθὴ μερίς. And what then is that one thing needful to the right reception of the Lord? The disposition which Mary was at that moment exhibiting, sitting at the feet of Jesus, a susceptibility for hearing and keeping the words of eternal life. When Jesus comes, He comes to give; and wherever there is faith to receive the salvation He bestows, He is entertained in the manner which He desires. The Lord does not say, that Martha is entirely wanting in this disposition; she also was a disciple and a friend; but He gives her to understand that she may be in danger of losing it, amidst the cares and turmoil of life. With these He contrasts Mary's privilege, which shall not be taken away from her. Her sister must not call it in question; and if she continue in the same mind as at present, her good part shall also be an unchangeable one. "By ἥτις, which is not equivalent to ἡ, the following words are designated as essentially belonging to the ἀγαθὴ μερίς, *quippe quæ*." Meyer.

8. It is certainly taking an eccentric view of this narrative, to see in it a special contrast between Judaic and Pauline Christianity; both of which are said to be here figuratively represented, and the latter commended, by Jesus. If this short account had been composed for such a purpose, the Lord would certainly have bestowed a much more severe reproof upon Martha.

DOCTRINAL REFLECTIONS.

1. It is as incorrect, as superficial, to regard Martha as the type of a worldly-minded, and Mary as the type of a heavenly-minded woman. Hence also, it is erroneous to understand by the one thing needful, a general care for eternal things; as if this were found in Mary only, and entirely neglected by Martha. Both, it must always be remembered, were friends and disciples of Christ, whose hearty desire it was to receive Him to the best of their ability; but each has her own idea of the way and manner in which this may best be effected. It is Martha's opinion, that the Lord should be welcomed with an elaborate entertainment, Mary is anxious to listen to His words; Martha's ruling desire is to bestow much, Mary feels the need of receiving much. In one character the productive, in the other the receptive, is the chief element. Martha is the Peter, Mary the John, among the female disciples. Each has her special vocation, each her proper gift. Martha is not to be blamed for desiring to show her love by an elaborate entertainment; if only she takes care that higher duties are not neglected. Her error consists rather in her desire to compel Mary to follow her example, instead of recognising that her sister is, in a certain view, in the right, and even in the enjoyment of a still higher privilege; for, with all Martha's affection for the Lord, she is wanting in the quiet clearness of mind that could alone render her capable of that inward and enduring communion with Jesus, which till now has been the inestimable portion of Mary only.

2. Martha is not the type of a lover of the world, but of that numerous class of Christians who will work untiringly in the cause of Christ and of their own salvation, but neglect the personal possession and enjoyment of Christ, for His own sake. Mary, on the contrary, presents us with a living image of those happy souls who find in the peace which Jesus bestows, not only a motive for activity, but also their supreme enjoyment. The heart of the former is often like a sea too much agitated by storms, to reflect plainly the image of the sun; while in that of the latter, the light

of heaven is reflected as upon the clear mirror of the tranquil waters. Tersteegen's remark applies here: "We are not always to be seeking God, we must sometimes have found Him. He who is seeking, works actively; he who has found, enjoys quietly." The first character predominates in the Roman Catholic Church, the second in the Evangelical. The Martha-character, carried to excess, degenerates into proud self-righteousness; the Mary-character, on the contrary, into inactive quietism. When hallowed by faith, however, each has its peculiar excellence; and though the latter stands higher, both are valuable in the kingdom of God, and may flourish side by side, without the individuality of the one being lost in that of the other. The more closely the active hand of Martha is united with the quiet and meditative heart of Mary, the nearer does the disciple approach to the ideal of Christian life.

3. It would have been somewhat narrow-minded, if Mary had looked upon the work of Martha as absolutely beneath her. The qualities of these opposite characters, activity and passiveness, attention to the external and the internal, the practical and contemplative dispositions, spontaneity and receptivity, love and faith, untiring activity and unshaken tranquillity, can only be found perfectly united in the perfect Son of man.

HOMILETICAL HINTS.

Jesus the best family friend: 1. He enhances the pleasures, 2. lightens the cares, 3. hallows the duties, 4. strengthens the union, 5. and promotes the highest ends of domestic life.—The right reception of the Lord.—The true service of the Lord consists in letting oneself be served by Him.—Mary and Martha types of two different phases of Christian life.—Great variety of character combined with unity of principle and effort.—*Non multa sed multum*.—Much is not enough, but enough is much.—How sad it is when Christians complain of each other, instead of being helpers of each others' joy.—How the Lord, 1. patiently listens to the complaints of His people, 2. seriously answers them, 3. makes use of them for their improvement.—One thing is needful, 1. in order rightly to use the time of life, 2. rightly to taste the joys of life, 3. rightly to bear the burdens of life, 4. rightly to expect the end of life.—The good part, 1. cannot, 2. must not, 3. shall not, be taken away.—Jesus, the defender of His friends, when they are misunderstood.

Starcke.—J. Hall: Christ esteems the female sex also, and is

willing to enter the house of their hearts if they will only receive Him.—Happy the family where all the members unite to receive the Lord Christ.—Christians must be hospitable, Heb. xiii. 2.—*Majus*: A soul, desirous of the knowledge of heavenly truth, must be humble, and must rest from worldly cares.—*Langii Op.*: If our manner of life entails much distraction, we have the more reason to collect ourselves in a *Sabbatismum sacrum*, for secret communion with God.

Heubner: Two different kinds of love to Jesus,—one more natural, and more holy.—The advantage of the *vita contemplativa* over the *activa*.—How many learned and subtle theologians are, like Martha, careful and troubled about trifles, while that which is important escapes their notice!—*Theremin*: The family whom Jesus loved (Sermons, 1823, iii., pp. 131–148). Osiander in the Zeugn. evang. Wahrh. i., p. 386.—Schmidt: One thing is needful. 1. What are the many things, about which men are vainly careful and troubled; 2. what is the one thing needful, and how everything depends upon it.—*J. Müller*: The true proportion between the pursuit of heavenly good and our earthly employments. (A homily in the Predigtsamml. das christl. Lebens. Breslau 1847.)—*Arndt*: Jesus an unequalled family friend: 1. Because He makes Himself happy in the family circle; 2. because He makes them happy.—*Gerok*: The good part chosen by the Evangelical Church.—Compare also the hymn, Eins ist Noth, ach Herr, dies Eine, etc., and the paper by F. W. Krummacher on Mary and Martha, in Piper's evang. Kalendar, 1851, p. 74, etc.

3. *Lord, teach us to pray* (CHAP. XI. 1–13). (Partly parallel to Matt. vi. 9–13, vii. 7–11.)

1 And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples. 2 And He said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 3. Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. 5 And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 For a friend of mine in his journey is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you,

Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. 9 And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. 10 For every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone ? or if he ask a fish, will he for a fish give him a serpent ? 12 Or if he shall ask an egg, will he offer him a scorpion ? 13 If ye then, being evil, know how to give good gifts unto your children ; how much more shall your heavenly Father give the Holy Spirit to them that ask Him ?

CRITICAL NOTES.

1. *In a certain place.*—The place is not pointed out by Luke ; but, if we might venture a conjecture, it seems probable that this lesson of prayer was given in the same place as the preceding lesson of faith, namely, in Bethany. Since Luke places this account immediately after the domestic scene with Martha and Mary, and we know from other places that the Lord was accustomed to pray on the mountain-tops, we are almost inevitably directed to the Mount of Olives, the subsequent scene of His agony and ascension (comp. ch. xxi. 37). That the historical trait (Luke xi. 1) was invented by the Evangelists, to give a fitting opportunity for introducing the Lord's Prayer (Strauss), is a conjecture quite incapable of proof. We know, from other passages, that the Lord was frequently accustomed to retire for solitary prayer ; that John really taught his disciples to pray (Luke v. 33) ; and that some of these disciples, who would well recollect this fact, had become the disciples of Jesus.

2. *Our Father, etc.*—The first inquiry which meets us, is, whether the Lord gave this model of perfect prayer twice, or only once. The latter seems to us, on internal grounds, the more probable ; and hence we believe, that Luke, and not Matthew, has reported it in its original historical connection. If the Lord had indeed previously, in the Sermon on the Mount, prescribed the Lord's Prayer to His disciples, as the model for their prayer, He would surely not have omitted to remind them of His previous instruction, in answering their request, "Lord, teach us to pray." Besides, it seems less appropriate that the Lord should have uttered this model of prayer, for the first time, as part of a long discourse, and before thousands of auditors, than that He should first have communicated it, on a special occasion, to a little band of disciples, by whom it was afterwards made generally known. The view (Stier, Tholuck), that the

words which were first merely spoken in the Sermon on the Mount, were afterwards prescribed as a model, is a subterfuge, and shows perplexity. The words in Matthew, οὕτως οὖν προσεύχ. ὑμεῖς, surely express the same meaning as ὅταν προσεύχ. λέγετε, κ.τ.λ.—Matthew does not introduce the Lord's Prayer in the Sermon on the Mount because this was the occasion on which it was first spoken, but because the preceding directions of the Lord, on secret prayer, furnished him with a fitting occasion for so doing.

3. *Hallowed be Thy kingdom come.*—See Lange on Matt. vi. 9.

4. *Our daily bread.*—Ἐπιούσιος is that which is necessary for our οὐσία, our existence, and therefore not *daily* bread; which idea is conveyed by the σήμερον of Matthew, as also in the καθ' ἡμέραν of Luke. Tautologies should certainly not be taken for granted in such a prayer; the true sense being, bread sufficient for the support of our life, *panis sufficiens*. Only a narrow spiritualism could take offence at the fact that this prayer should contain at least one petition for temporal necessities. Jesus was not furnishing a model for angels, but for men; and if the view of Stier and others, that we are here to understand spiritual bread also, were correct, we might doubt whether this limiting σήμερον would have been inserted. At all events, the Jews scarcely heard the bread from heaven mentioned, than they immediately prayed, “*Evermore* give us this bread,” John vi. 34.—The directions in Matt. vi. 34 are applicable only to temporal, and not to spiritual matters; and this petition, even when exclusively used with reference to earthly wants, contains a striking allusion to the words, Matt. vi. 33. For other views, see Lange on this passage. The reading ἐλθέτω τὸ ἅγιον πνεῦμα σου ἐφ' ἡμᾶς καὶ καθαρисάτω, according to Gregory Nyssen, instead of ἐλθέτω ἡ βασ. σου, seems to be merely a gloss, originating from ver. 13. At all events, the external authority for this reading is too unimportant to establish it as the genuine.

5. *For we also forgive.*—In Matthew, ὥς. In neither case is the willingness of the suppliant to forgive the reason for which God should grant forgiveness to him; but rather a subjective condition, without which he would not have felt at liberty to pray for the pardon of his own sins.

6. *Lead us not into temptation.*—As the prayer for daily bread raises us above care for the present, and the prayer for pardon should make us easy concerning the past, so does the prayer against temptation furnish us with a weapon for the future. The sense of

this difficult expression is defined *ex opposito* by Matthew, ἀλλὰ ῥῦσαι, κ.τ.λ. We pray, therefore, that God would not lead us into *such* temptations as might cause us to fall before the power of the evil one, from whom we pray to be delivered. God *leads* us into such temptations, when He leaves us to the evil desires of our own hearts (see, *e. g.*, 2 Sam. xxiv. 1). "The 'temptation' here spoken of, is only a trial, increased by the guilt which had formerly been confessed as a debt; and the prayer, 'Lead us not,' is simply a consequence of the petition for forgiveness. Let us not experience, in intense temptations, the consequences of our guilt." Lange.

With respect to this prayer in general, we are quite at liberty to complete the less copious form of it, given by Luke, from Matthew. It will then contain six, or more correctly seven, petitions; in which is expressed everything the believer can need for his Master's glory, and the promotion of his own temporal and eternal welfare. "The key-note of every strain that ascends from earth to heaven is heard in it." Stier. Without intending to prescribe a form to be always repeated *ad litteram*, the Lord, nevertheless, so far accedes to the request of His disciples, as to teach them *how* to pray, and *what* to pray for. With the exception of one petition, the fifth, He expresses all which He Himself, in the days of His flesh, could request for Himself from the Father, and all that His disciples could ask, in His name, according to His will. With respect to, 1. the contents of this prayer, it teaches us, *a.* to pray for the supply of temporal, as well as spiritual, necessities; but, *b.* more for spiritual than temporal, there being but one petition for daily bread, while five are devoted to higher subjects; *c.* that petitions for the glory of God should precede those for the supply of our own wants: we hear a threefold *Thy*, before the fourfold *our*. And with respect, 2. to the frame of mind befitting prayer, we are taught to pray, *a.* with deep reverence, *b.* with childlike confidence, *c.* and in the spirit of love for others.

With regard to the value of this model, the strange notion of Herder, in his Exposition of the New Testament from Oriental sources, that the Lord's Prayer may have been derived from the Zend-Avesta, has been tested by more recent research, and found spurious; while the assertion also of Wetstein, "*tota hæc oratio ex formulis Hebraicis concinnata est*," goes too far. To the fourth and fifth petitions, especially, no parallels exist; to the third and sixth, only defective ones; to the two first, a greater number, but none of these verbal. Besides, it must not be overlooked, that with re-

spect to Jesus, "if the popular literature offered Him aught that was true and noble, it did but work suggestively, that He might develop its latent qualities, and reproduce even that which He first received, renovated by His own creative power" (Olshausen). In no case can this partial coincidence with others deprive this prayer of its high value. Its peculiar excellence lies more in the tone and spirit, in the arrangement and climax of the whole, than in its several petitions; and they who maintain that the Lord's Prayer is but a collection of rabbinical expressions, might as reasonably assert, that it would be possible to produce a living man from a due number of separate arms, legs, and limbs. We rather recognise herein the wisdom of the Lord, who taught His disciples no strains which would be entirely strange to their unpractised lips; while we shall here seek in vain for any trace of a narrow Judaistic spirit. It is so short, that it could not tire the most simple mind; yet so ample, that nothing is wholly forgotten: so simple in phraseology, that even a child may understand it; and yet so rich in matter, that all the principal truths, promises, and duties, are here either presupposed, confirmed, or inculcated; and that Tertullian rightly called it a "*breviarium totius Evangelii*." Often as it has been abused, especially by making it a mere form, and forgetting that it expresses only the leading ideas which should prevail in the exercise of prayer, it yet remains a mine of wealth for Christian faith, a rule for Christian prayer, a support for Christian hope. On the history and use of this prayer, compare Tholuck on the Sermon on the Mount, p. 319 (Clark's translation); on its value, Stier, Words of the Lord Jesus i., p. 219 (Clark's translation); Lange, *Leben Jesu* ii., pp. 609-618, and on Matthew, p. 245, etc.

7. *Which of you, etc.*—A parable found only in Luke; and so slightly united to the preceding instructions, that it was probably delivered at another time, and merely introduced here on account of its matter. Its aim, like that of the unjust judge, is to encourage perseverance in prayer (ch. xviii. 1-8). The imagery is taken entirely from daily life, and gives fresh testimony to the Lord's penetrating observation of its customs and events.—*Three loaves*. "*Unum pro hospite, unum pro me, unum supernumerarium, honoris causa. Mire popularis h. l. est sermo:*" Bengel. The request is strikingly kinder in expression than the answer, which does not begin with *φίλε*, and plainly betrays ill-humour and annoyance.

8. *Because of his importunity.*—*Ἀναίδεια* here, with direct reference to prayer, signifies indefatigableness, perseverance carried

to the highest point. God desires a faith which is not ashamed of perseverance, and which cherishes the highest hopes from it.

9. *Ask, and it shall be given you.*—A definite assurance of special answers to prayer; whence it appears, that prayer has not only a *subjective* influence upon our comfort and tranquillity, but also *objectively* procures for us from God what He certainly would not have granted us without. God is here represented, as He so frequently is in the Old Testament, as a God who suffers Himself to be entreated, and to be overcome by the efforts of believing prayer. The inexorability of a stone, and the exorability of a free being, are things that may be proved or denied by experience, which puts an end to all philosophical objections, in spite of, or rather in improvement of, our σοφία, yet certainly to the promotion of our φιλοσοφία (Pfenninger). On the climax in these words of the Lord, see Lange on the parallel passage.

10. *For every one that asketh, receiveth.*—As the Lord had just before required perseverance in prayer, He here speaks of the certainty of being heard; and assures His disciples, that prayer can, in no case, be made in vain; and that the wish expressed will assuredly be performed, if it relate to those *good gifts* here symbolized by the bread, the fish, the egg. Should any one, however, in his folly, pray for a stone, a serpent, or a scorpion, the Father would be no father if He should grant such a request.

11. *Or if he shall ask an egg.*—This third example only occurs in Luke, while the two preceding are in Matthew also, ch. vii. 9, 10. From what the *friend* would do, the Lord's words rise to what may be expected from a father; and from what an imperfect earthly father would do, to what the perfect Father in heaven will grant.

12. *If ye, being evil.*—Not a comparison of morally corrupt humanity with God (as Meyer says), but rather a reference to the contrast between them. How could it be possible that the holy God would not do what even sinful man would?

13. *The Holy Spirit,=ἀγαθά* in Matthew. A remarkable interpretation, teaching us to consider the gift of the Holy Spirit as inclusive of all the good gifts which our heavenly Father can bestow upon His children. Ὁ ἐξ οὐρανοῦ, δώσει, —a shortened form for ὁ πατήρ ἐν οὐρανῷ, δώσει ἐξ οὐρανοῦ.

DOCTRINAL REFLECTIONS.

1. When we see our Lord praying in a solitary place at this period of His life, we perceive in what a holy frame of mind He

performed the latter part of His journey to the Feast of Tabernacles, the scene of augmented conflict. Earth and its nakedness, vanish for a moment from His praying eye; heaven seems to linger in His words. The disciples silently observe Him, at a reverential distance. What was more natural, than that the sight of their Master, engaged in prayer, should awaken the disciples to a sense of their need of being taught to pray; and that they should take this wish to Him, who as far surpassed John as the Son surpasses the servant?

2. The instruction in prayer given by the Lord, on this occasion, answers the principal inquiries that can be made concerning private communion with God. To the questions, *how* we are to pray, and *what* we are to pray for, the Lord's Prayer furnishes a satisfactory answer. With reference to the no less natural inquiry, concerning the grounds on which we may hope for acceptance, the Lord confines Himself to a reference to the paternal feeling, even among sinful men. The difficult inquiry, concerning the possibility and conceivableness of special answers to prayer, may be best decided in this court. Fatalistic and rigorously absolute notions of the Divinity make answers to prayer an impossibility, and can conceive no other result from it than its psychological effect. But he who believes in a living God, acting spontaneously, and forming and executing His designs, not without, but with reference to, the prayers of mankind, will persevere in prayer, even though he may not be able to explain every difficulty concerning the connection between the petition and its fulfilment.

3. The Lord's Prayer is a short compendium of the principal verities of the Christian faith, and of the highest requirements of the Christian life. Theology here finds the idea of a personal, living, freely-acting God, distinct from the creature, and yet standing in direct relation thereto. Anthropology obtains hence a representation of man, as a dependent, sinful, easily-seducible being; of sin, as a debt incurred to God; of man's destination for union with the kingdom of God. Pneumatology may appeal to the Lord's Prayer for the doctrine of angels, and of a personal evil spirit; while the highest benefits which soteriology teaches us to hope for, pardon and sanctification, are made duly prominent. It must be conceded, that the specially Christian element is not as distinctly enounced as might have been expected; but, on the other hand, it is obvious, that this prayer is intended for disciples, who know that no man cometh to the Father but by the Son, and that they can expect to be heard only when they pray in His name, John xvi. 24.

Finally, the chief duties of the Christian life, whether considered in themselves or with respect to our Father in heaven, and our brethren on earth, may also be deduced from this prayer.

4. The perseverance in prayer which our Lord inculcates on this occasion, must be distinguished from the prayer without ceasing of which St Paul speaks, 1 Thess. v. 17. The latter is the continuous living and breathing of the soul, in communion with God, even when it has nothing definite to ask; the former, on the contrary, is persevering prayer for the same thing, when we do not immediately receive it, but hope that God will grant it in His own time and manner. Compare Luke xviii. 1-8.

5. Although our Lord, in the well-known words, *ye being evil*, is not comparing His hearers to Himself, but to the pure and holy Father, it is nevertheless true, that by saying *ὕμεῖς*, and not *ἡμεῖς ποιητοὶ*, He bears unambiguous, though indirect, testimony to His own *ἀναμαρτησία*. No teacher could have spoken of his hearers as evil, to the exclusion of himself, without laying himself open to the charge of presumption, unless he had himself been sinless.

6. The Lord, by summing up, at the conclusion of His instructions, all that God gives in answer to prayer in the single expression, *πνεῦμα ἅγιον*, gives us to understand to what prayers we may expect unconditional, and to what conditional, answers. Prayer for spiritual gifts is always heard; desires for temporal blessings, only when we ask for bread, and not for a stone,—for a fish, and not for a serpent, etc.

7. "Wherever there is a Christian, there is properly the Holy Ghost, who does nothing but pray continually. For, though he does not continually open his mouth or utter words, yet his heart, like the pulse and heart of his body, is unceasingly beating in sighs; so that one can no more find a Christian without prayer, than a living man without a pulse, which never rests, but beats continually of itself, even when the man is asleep." (Luther.)

HOMILETICAL HINTS.

The private prayer of Christ.—"Lord, teach us to pray:" 1. The disciple of Christ must *pray*; 2. must *learn* to pray; 3. must learn to pray from *Jesus*; 4. must *go* to Jesus with the request, "Lord, teach us to pray."—How the Lord teaches His disciples to pray: 1. By His word; 2. by His example; 3. by His Spirit; 4. by His ways and dealings with them.—The desire of learning to pray, well pleasing to the Lord. It is, 1. a good sign of spiritual life,

2. a means of spiritual growth.—God, our Father in heaven: 1. *A Father*; 2. a *heavenly* Father; 3. *our* heavenly Father. These three words a lesson of faith, hope, and charity.—Hallowed be Thy name: 1. The first petition, 2. the favourite petition, 3. the last petition of the Lord's disciples. It will be uttered in heaven, even when the kingdom is come, and sin forgiven, etc.—Thy kingdom come: 1. *Whither?* In the heart, the home, the Church, the world. 2. *Why?* Because, till it comes, the name of the Father will not be fully glorified, the purpose of the Son not fully attained, the communion of the Holy Spirit not perfected. 3. *How must we pray for it?* With gratitude, with zeal, with stedfast hope.—Give us this day our daily bread. Each word a lesson: 1. *Give*, a lesson of dependence; 2. *bread*, a lesson of contentment; 3. *our bread*, a lesson of industry; 4. *to-day*, a lesson of taking no thought for the morrow; 5. *daily bread*, *panis sufficiens*, a lesson of trust; 6. *give us*, a lesson of love.—The remarkable relation in which this part of the Lord's Prayer stands to the whole. 1. The Lord certainly teaches us to pray also for daily bread; but, 2. there are six petitions for spiritual blessings, to one for temporal, Matt. vi. 33; 3. this one petition is preceded by three petitions for God's glory; and, 4. immediately followed by three for far higher blessings. All this is highly significant and instructive.—Forgive us our sins: 1. Even the true disciples of Christ sin continually; 2. these sins are debts in God's sight; 3. there is daily forgiveness prepared for these daily sins; 4. this forgiveness will only be extended to us, if we, on our side, are ready to forgive others.—For we also forgive. This is, 1. not the ground of our hope, 2. not the motive of our prayer, 3. not an indication of the measure in which we hope to be forgiven; but a sign, 1. of humility, conscious of its own guilt; 2. of love, in whose lips *Forgive us* is more than an empty sound; 3. of sincerity before God, which cannot reckon strictly with a brother, as conscious that God has forgiven so infinitely more, Matt. xviii. 23–35.—Lead us not into temptation. 1. God's way is often so dark; 2. the temptation is so great; 3. our heart is so weak; 4. the consequences of repeated falls so sad.—The Lord's Prayer, 1. a prayer for the closet, 2. a prayer for the church.—Prayer the pulse of the spiritual life.—Our heavenly Father gives more in answer to prayer, than the best of earthly friends.—The boldness of faith: 1. How difficult it is to attain; 2. how richly it is rewarded.—True perseverance in prayer.—The certainty of answers to prayer: 1. Its limits: the request must be fitting, the prayer believing, the will in

union with God's will. 2. Its reasons: the attributes of God, the promises of God, the acts of God, history, and experience.—The question, Are there special answers to prayer? answered successively, 1. by the No of doubt, 2. the Yes of faith, 3. the Hallelujah of gratitude.—How often, in our short-sightedness, do we ask for stones instead of bread, for serpents instead of fish, etc.!—The Lord's words, "I say unto you," a sufficient answer to all the objections and doubts of a darkened understanding.—The value of prayer for the Holy Spirit: The Holy Spirit, 1. the first need of the Christian, 2. the highest gift of the Father; 3. the indwelling of the Holy Spirit, the result of believing prayer.

Starcke: In the ministerial office, there is a time to preach, but also a time to pray.—One live coal kindles another.—*Brentius*: To pray the Lord's Prayer, in a believing spirit, is a great and important matter, needing the spirit of adoption, Rom. viii. 16.—*Nova Bibl. Tub.*: God is much kinder to His friends, than men are to theirs.—If God were instantaneously to grant our requests, we should suffer this loss, that there would be no opportunity for the exercise of faith, love, and hope.—*Osiander*: If God is silent when thou prayest, go on boldly, bravely, and joyfully. He will soon answer, Thy faith hath saved thee.—*Canstein*: Parents ought to care for the bodily wants of their children, and to succour them according to their ability.

To the sermons on the Lord's Prayer, mentioned by Lange, on the Gospel of Matthew, may be added—Eleven Sermons by Cl. Harms, Kiel 1838; sermons by Jahn, Zimmermann, etc.; four sermons by Tholuck, in the 2d vol. of his Sermons,—also, How one ought to pray the Lord's Prayer in these days, in his *Zeitpredigten* 1848, ii., p. 14.—On the parable—*Lisko*: On the persevering intercession of distressed members of God's kingdom: 1. Its reason; 2. its occasion; 3. its power.—Christian boldness in prayer.—*Arndt*: On the communion of a Christian with God: 1. That we ought to pray; 2. what we have to pray for; 3. what must be the nature of our prayer.—The Lord's Prayer, the model prayer of all Christians.—*W. Hofacker*: On prayer, as the pulse of the spiritual life (Sermons, pp. 401–412).

D. The Son of Man dealing with Sanctimonious Enemies, and Weak Believers. (CHAP. XI. 14—CHAP. XII. 59.)

1. The Kingdom of Satan and the Kingdom of Christ (CHAP. XI. 14—28). (Parallel passages: Matt. xii. 22—30, 43—45; Mark iii. 22—30.)

14 And He was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 15 But some of them said, He casteth out devils through Beelzebub the chief of the devils. 16 And others, tempting Him, sought of Him a sign from heaven. 17 But He, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. 20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. 21 When a strong man armed keepeth his palace, his goods are in peace: 22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. 23 He that is not with Me is against Me; and he that gathereth not with Me scattereth. 24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth it swept and garnished. 26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. 27 And it came to pass, as He spake these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. 28 But He said, Yea, rather blessed are they that hear the word of God, and keep it.

CRITICAL NOTES.

1. *And He was casting out.*—This miracle is not parallel with Matt. ix. 32—34 (Neander, Tischendorf, Synops.), but with Matt. xii. 22, etc. The devil cast out upon this occasion, was, according to St Matthew's more exact report, blind also. This sufferer must be distinguished from an ordinary patient, deprived of sight and hearing from some organic disease or deficiency. He is by no means called a demoniac because he was blind and deaf; but was blind and deaf, because he was in a very high degree demoniac. "He was dumb through physical influence. Of course, this effect was produced by means of some kind of delusion: this delusion, however, must not be regarded as merely imaginary, but as a consequence of the real agency of the powers of darkness. Their conquest, by the power of the Redeemer, restores the right balance

between the physical and psychical powers of the sufferer." Olshausen.

2. *And the people wondered.*—According to the parallel passage in Matthew, they were just upon the point of acknowledging Jesus as the Messiah. It was this enthusiasm which excited the reaction manifested by the Pharisees, who now declared Him to be, not the chosen one of God, but an instrument of Satan. "*Ubi ad extremum cæcitatis venit impietas, nullum est tam manifestum Dei opus, quod non pervertat.*" Calvin.

3. *Through Beelzebub.*—The word Beelzebub properly means, the fly-god, 2 Kings i. 2, 3, 16; Beelzebub means, the god of a dunghill. See Lightfoot on this passage. It cannot be proved that any other is here meant than he who is elsewhere called Satan, the chief of the fallen angels. Beelzebub is nowhere else used, in the Gospels, as the name of the devil. Beelzebub, and not Beelzebub, seems the correct reading.

3. *Καὶ οἶκος ἐπὶ οἶκον πλῖπτει.*—A graphic representation of the desolation of a town divided against itself, in which one falling house necessarily involves another in its fatal ruin. It is as arbitrary to take *οἶκος* in the sense of family (Bornemann), as to understand merely the fall of a divided house *ἐφ' ἑαυτόν* (Paulus, Kuinoel, De Wette).

5. *If Satan also.*—The Lord places Himself entirely upon the standing-point of His opponents. If He really did cast out devils through the prince of the devils, it would follow, that Satan was at present employed in destroying his own work. Every kingdom, every town, every family, constitutes an undivided whole: as soon as it violates this unity, it is undermining, with its own hand, the foundations of its independent existence. The kingdom of darkness was also a whole, in opposition to the kingdom of truth and light. It would not therefore be possible for Satan to cast out evil spirits, without damaging his own interests. Perhaps the Pharisees might have replied, that Satan might be willing to incur the *less* damage of driving out one of his satellites, for the sake of attaining some *higher* advantage; as Caiaphas was willing that one man should die, that the whole nation might not perish (John xi. 48). As, however, they here betray no acquaintance with these higher tactics of the kingdom of darkness, it was unnecessary for the Lord either to obviate or anticipate this objection. On the whole of this answer to the blasphemy of the Pharisees, compare Neander on this passage.

6. *By whom do your sons cast them out?*—The Lord here adds to the *argumentum ex absurdo*, a proof *e concessis*. By the sons of the Pharisees, we can understand none other than their spiritual sons—their disciples, the exorcists. Comp. Acts xix. 13. For want of sufficient information, it is difficult to come to a perfectly fair decision, respecting this casting out of devils by the disciples of the Pharisees. Undoubtedly, much deception was employed, and many a pretended cure found to be but apparent and temporary; though they must often have succeeded, by adjuration in the name of the Lord, in dispelling a state of possession, which would yield to no other means. See the important passages cited by Grotius, in commenting on this passage, from Irenæus and Tertullian. And why should not some individuals, among the better-minded of the Pharisees, have performed such an act in faith, and by the Spirit of God, and have seen their weak efforts crowned with success?

7. *With the finger of God.*—According to Matthew, ἐν πνεύμ. Θεοῦ: comp. Exod. viii. 19.

8. *When a strong man.*—The Lord now passes on to a third counter proof, and, this time, of an entirely empirical nature. He shows, first, in what light He looks upon the prince of this world, whom the Pharisees had here so inaptly mentioned, and to contend with whom, they esteemed a comparatively unimportant matter. He was a strong man, well armed, relying on his munitions of war and his strong fortress. He who would surprise, bind, and plunder such a one, must be stronger than he, and not under, but above him. How could the conqueror be in peaceful and friendly relations with the conquered; and how was it possible to conquer the strong man, but ἐν δακτύλῳ Θεοῦ? Comp. Isa. xlix. 24, 25. Bengel justly remarks: *Gloriosior victoria Christi, postquam vicit Satanam, tot sæculis grassatum et confisum.* If we feel obliged to make special application of the several features of the parable, we may see, with Stier, in the strong man's castle, the world; in his σκεύη, mankind, whom, after having stolen, he uses as his instruments; and in the binding, a hidden reference to Christ's death, and descent into hell. But it is perhaps safer to attend simply to the *tertium comparationis*, and to fix our mind upon the principal idea—the strong man can only be conquered by a stronger.

9. *He that is not with Me*, etc.—On the connection of these words with a seemingly contradictory sentence, see above on Luke ix. 50. The discourse proceeds regularly. After the threefold refutation of the blasphemers, there now follows a word of serious warning.

It is especially addressed to those who, struck on the one hand with astonishment at the miracle, and perplexed on the other by the blasphemy of the Pharisees, knew not what to think of Jesus, and were secretly inclined, at least for the present, to remain neutral. He gives them to understand, that, in so violent a strife of opposing principles, neutrality was impossible, and was, indeed, no better than open enmity. It was not sufficient to dissent from the blasphemy of the Pharisees; a decided part must be taken; the so-called *juste milieu* between friendship and enmity could no longer be preserved; indifference was, indeed, injury. How much more blameable, then, were they, who now openly opposed Him! It is to them that the following parable applies.

10. *When the unclean spirit.*—St Luke gives this parable before, and St Matthew after, the discourse of Jesus concerning the sign of the prophet Jonah. Comp. Matt. xii. 43–45. Probably the latter is the original order. St Luke, on the contrary, is again guided by similarity of matter; and reports this parable, in its present connection, as belonging to the department of demonology, to which also the preceding accusation and defence equally relate. It is, perhaps, for this reason that he omits the words, “Even so shall it be also unto this wicked generation,” with which, in Matthew, our Lord’s discourse concludes.—The meaning and application of this parable are not difficult. It was not He who was possessed, or in league with Beelzebub, as His enemies blasphemously asserted; but it was Israel, who, under the guidance of blind leaders, was the great demoniac. An unclean spirit had been cast out after the Babylonian captivity, the unclean spirit of idolatry. It was, however, by no means the case, that the unhappy nation was any the better off: an infectious Pharisaism, like a sevenfold worse scourge, had taken the place of the former spirit. And no wonder! for the spirit found his former abode empty, *σχολάζοντα* (Matthew),—forsaken indeed by himself, but not yet inhabited by the better, even the Holy Spirit. He found there sufficient space for his return; the house ready prepared for him—adorned, as it were, for his reception—by its reigning lord, the father of lies. He now took with him seven other spirits, worse than himself: *i. e.*, not morally worse,—for Scripture does not teach us to recognise degrees of diabolical guilt,—but worse, inasmuch as they can effect more mischief than he can. With these he took possession of his former dwelling; so that the temporary release of the poor demoniac was followed by a sevenfold greater evil. “*Reperit domum vacantem:*

eos procul dubio designat Christus, qui vacui Dei spiritu ad recipiendum diabolum parati sunt, nam fideles in quibus solide habitat Spiritus Dei, undique muniti sunt, ne qua rima Satanæ pateat." Calvin.

It is evident that this representation was very applicable to the Pharisees, and that it was strikingly fulfilled in the continually deeper fall of the whole nation. At the same time, we must not overlook the fact, that a very significant hint was given by it to the newly-healed patient (ver. 14). It was eminently calculated to remind him, that it was not enough to be released, for the present moment, from the evil spirit, unless he were secured from all future demoniacal influence by a true union of heart with the Lord: indeed, this description of a man, who, after being temporarily cleansed from sin, gives himself up anew to its service, and now sinks deeper than before, was full of instruction for the whole circle of His auditors. Undoubtedly this parable awakened an echo in many consciences, though the only trace of the effect it created is the enthusiasm excited in one of His female hearers, and reported by Luke alone.

11. *A certain woman of the company.*—It is evident, from the nature of her exclamation, that she was a mother. (Tradition declares her to have been Marcella, a servant of Mary and Martha.) That her enthusiasm should have been excited by so severe a speech, is by no means incomprehensible (Strauss), as her admiration was undoubtedly bestowed more on the manner, than on the matter, of the Lord's words. "The whole anecdote bears marks of a fresh and lively remembrance, which seems to have inserted it at the time and place of its occurrence" (Schleiermacher). This unnamed woman had been listening to the words of the Lord, as only a mother could listen, who, being perhaps childless, or even unhappy in her children, was quietly envying Mary. Her words form a striking contrast to those, which the Lord Himself utters on His way to crucifixion, to the daughters of Jerusalem, Luke xxiii. 28, 29. He did not contradict the sentiment she expressed, but corrected it (*μενοῦνγε*, *immo vero*, as Rom. ix. 20, x. 18). Yea, rather blessed are they, etc. A hint to the woman, not to let herself be too easily carried away by transitory emotions, but rather to listen further; a praise too of Mary, whom He perhaps perceived among the multitude (comp. Luke ii. 19, 51); and probably a transition to further instruction of the people, which, however, was now interrupted, by the account that His mother and His brethren were desiring to speak with Him (comp. Matt. xii. 45, 46; Luke viii. 19—

21). "It is not impossible that the report of His relatives' arrival had reached Jesus even during His reply to the blasphemy of the Pharisees, and had given occasion to the exclamation of the woman. But it is more probable that Jesus gave two several answers, one to the woman, the other to those who announced the arrival of His mother, since St Luke separates these two speeches, even too decidedly, from each other. We may consequently infer, that this announcement, which occasioned the words of the Lord concerning His disciples, took place after the exclamation of the woman" (Lichtenstein).

DOCTRINAL REFLECTIONS.

The objective reality of the New Testament Satanology receives one of its strongest proofs from this discourse of Jesus. Of how much force would His words be deprived, by viewing them as spoken merely in compliance with a popular superstition, to which the Lord Himself was infinitely superior! If it were not true that He really did cast out devils, and that through the Spirit of God, then the inference which He draws from this circumstance, that the kingdom of God is come, is, in this place, an assertion without proof. That the Lord, in the form of this parable, especially in vers. 24–26, follows the prevailing notions, must indeed be conceded; but He would never have allowed Himself such an accommodation, unless He had recognised in the matter of these notions the elements of higher truth. There is a remarkable contrast between His description of the strong man, armed, keeping his palace, and only conquered by one still stronger; and the insignificance which many rationalistic theologians attribute to the *locus de Diabolo*.

2. The urgency of the Lord's demand, upon this occasion, for a decision either for or against Him, is a sufficient proof, how greatly the opposition of parties had increased. It is also an indirect testimony to the unprecedented dignity of His person and work, towards which it was impossible to preserve a lasting neutrality, and which claimed so undivided an interest, that indifference was but a kind of mask for enmity.

3. The parable of the one evil spirit returning with seven others, was strikingly fulfilled, first in the Jewish people, not only in the days of our Lord, but during the apostolic age. The impression produced upon some, after the death of Jesus, soon passed away; and it might have been said, especially just before the destruction of Jerusalem, that the nation was possessed, not with seven, but with

seventy times seven devils. But the same phenomenon is continually recurring in the Christian Church, when a period of incipient growth is followed by one of sad declension, and a period of temporary awakening by one of spiritual formality. Thus did a merely formal church orthodoxy prevail after the Reformation, as it also threatens to do now in some places, since the religious revival of the first half of the present century has cooled down. And, finally, we have here an image of every individual, who, having taken the first step on the road of amendment, afterwards falls into still greater depths of iniquity: 2 Tim. iv. 10; Heb. vi. 4-6; 2 Pet. ii. 20-22. How far this is possible, after true conversion, is a question which cannot be answered here. In no case, however, can we recognise, in the dwelling from which only one evil spirit has been expelled, and which is now empty, swept, and garnished, the image of one truly born again.

4. This woman is the prototype of all those who have, at any period, honoured the mother of the Lord more than her Son, and thus incurred the guilt of Mariolatry. If Jesus did not favour this veneration of His mother, even when it kept within these moderate limits, how emphatically would He have condemned the dogma of *Pio Nono*, upon which an entirely new Mariology has been founded!

HOMILETICAL HINTS.

The three dispositions exhibited towards the wonder-working Son of man: 1. Enthusiasm, and its just cause; 2. hatred, and its blindness; 3. neutrality, and its impossibility.—The Son of God manifested, that He might destroy the works of the devil, 1 John iii. 8.—He hath done all things well: He maketh the dumb to speak, Mark vii. 37.—No miracle is great enough to overcome the aversion of unbelief.—The power of Satan is a fearful, a well-arranged, but yet a conquerable power.—The enemies of the Lord condemned, 1. by their own conscience, 2. by those who are of a kindred spirit, 3. by the Lord.—The overthrow of Satan, a sign that the kingdom of God is come.—The contest of the strong man with the stronger than he: 1. The strong man; *a.* his palace, *b.* his spoils, *c.* his false peace. 2. The stronger than he; *a.* His courageous attack, *b.* His complete victory, *c.* His dazzling crown.—Neutrality in Christianity, no virtue, but a nonentity.—The Lord prefers open enemies to pretended friends.—He who begins by being seemingly neutral in the cause of truth, generally ends by openly opposing it.—The danger of a half conversion.—The evil one does not easily

give up possession of a heart which he has, for a long time, ruled.—The spirit of a bad man can find lasting rest nowhere.—What avails it to be temporarily delivered from the evil spirit, if we are not filled with the Holy Spirit!—The miserable re-entrance upon the scarcely-forsaken path of sin: It is, 1. certainly possible, 2. extremely ruinous.—Hypocrisy, the worst kind of possession.—It had been better for them not to have known the way of righteousness, etc., 2 Pet. ii. 20–22.—The mind of woman often more quickly perceives the greatness of the Lord than that of man does.—The first Mariolatry.—The woman mentioned, ver. 27, a type of superficial religious feeling: 1. The nature of this feeling; *a.* it is easily excited. *b.* quickly manifested, *c.* it soon disappears. 2. Its value; *a.* the Lord does not wholly disapprove it; *b.* still less does He unconditionally approve it; *c.* He desires that it should be exchanged for something better—for hearing and keeping His word.—“Blessed are they that hear the word of God, and keep it.” Their blessedness, 1. is of a higher character, 2. has a firmer foundation, and, 3. a longer endurance, than any other.

Starcke, Hedinger: Scoffers blaspheme God’s work; they who are better, doubt.—*Brentius*: It is the way of unconverted men to mistake God’s works for the devil’s, and the devil’s for God’s.—Christ is also a judge of the thoughts of the heart; comp. Ps. cxxxix. 1, 2.—We are allowed to defend ourselves against those who speak evil of the office which we exercise for God’s glory.—Children are often the judges of their parents, in this world, 1 Sam. xix. 5.—Only the finger of God, and not the power of man, is capable of expelling Satan from the heart.—There is no concord between Christ and Belial.—*Quesnel*: A converted sinner is a place which the devil has lost; but of which he well knows all the weaknesses and ways of access, and where he still has secret allies.—It is with the children of Satan, as with their father, Isa. lvii. 20, 21.—All wilful sins are garnishings of the heart for the abode of many evil spirits.—*Zeisius*: Spiritual relationship to Christ is more honourable than any blood-relationship to Him.—*Brentius*: True Christianity consists not in words, but in deed and in truth, 1 Cor. iv. 20.

Starcke: We must be free ourselves, if we would make others free.—A moral relapse dangerous to the soul.—*Massillon*: *Sur l’inconstance dans les voies du salut, sermon sur Luc. xi. 26, pour le troisieme dimanche de la carême.* *Marheinecke*: How ingenious is the human heart, when it is intent on finding a way of escaping the impressions of revealed truth!—*Ulber*: The many enemies of

Jesus, the Friend of all men.—*Fuchs*: Enmity against Christ, 1. shows ingratitude, 2. betrays folly, 3. prepares for perdition.—*Ahlfield*: How do you stand to Christ? 1. Are you His enemy? 2. are you indifferent? 3. are you offering Him half a heart? 4. are you believing in Him?—*Palmer*: The kingdom of the world, and the kingdom of Christ: 1. The nature, 2. the relation, of these two kingdoms.—*V. Gerlach*: How Christ conquers the kingdom of Satan, 1. without, 2. within.—*Rautenberg*: The reproach of Christ, our honour: A reproach, 1. for us, 2. of us, 3. to us.—*Wankel*: The fearful power of the wicked one. It is fearful, because of, 1. its imperceptible beginning, 2. its speedy progress, 3. its miserable result.—*Alt*: He that is not with Me, is against Me: 1. He who does not believe in Me, speaks against Me; 2. he who does not walk with Me, resists Me; 3. he who does not work with Me, works against Me; 4. he who does not fight with Me, betrays Me.

2. *A Sign for the Eye, and an Eye for the Sign* (CHAP. XI. 29–36).
(Comp. Matt. xii. 38–42, vi. 22, 23.)

29 And when the people were gathered thick together, He began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 34 The light of the body is the eye: therefore, when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

CRITICAL NOTES.

1. *He began to say*.—The occasion of this discourse is recorded by St Luke (ver. 16), contemporaneously with the accusation of the Pharisees. St Matthew, who here observes chronological accuracy, makes a more decided separation between these two elements (ch. xii. 24 and 38). He informs us that it was the scribes and Pharisees, especially, who desired to see a sign from heaven, and whom the Lord justly regards as the legitimate representatives of that

evil and adulterous generation. St Luke calls them ἄλλοι than those who had spoken before; yet they were animated by no better a spirit. They wish to tempt Jesus (πειράζοντες), and to assist their humbled and discomfited associates, by laying the snare of requesting from Him something which He cannot deny without the appearance of impotence, nor grant without exciting great attention. If we do not agree with the notion, that they here intend an actual appearance of the Shechinah, they certainly allude to some cosmical phenomenon—a darkening of the sun or moon, a meteor, or something similar—which shall so far differ from the Lord's other miracles, as to be performed, not upon the men by whom He was surrounded, but upon objects which were evidently raised above Him, and which would hence be more strikingly evident. Perhaps a pretext for making this request was furnished them by the decided declaration of Jesus, that it was ἐν δακτύλῳ Θεοῦ that He cast out devils, which they, hypocritically, declare themselves ready to acknowledge, so soon as He shall give them incontestible proof of His heavenly mission. It is, then, the more easy to comprehend that the Lord, in conformity with His own principle of action, would perform no wonder before them, because He found in them not the slightest susceptibility of any moral impression from His miracles. Comp. Matt. xiii. 58.

2. *There shall no sign be given it.*—The answer of Jesus evinces heavenly tranquillity and wisdom, as well as righteous indignation; giving all plainly to understand, that His refusal to show a sign from heaven was perfectly justifiable, and, at the same time, only conditional and temporary.

3. *The sign of Jonas.*—The shorter expression of Luke must be explained by the more copious report of the Lord's words on this occasion, furnished by Matthew, ch. xii. 40, whose authenticity and accuracy are beyond all doubt. "The application of the expression, 'the sign of the prophet Jonas,' to the mere preaching and appearance of the Lord, by Paulus, Schleiermacher, Neander, and others, needs no refutation." Lange. If this had been all the Lord intended to allude to, He would undoubtedly have expressed Himself more clearly, and said, As Jonas was a sign to the Ninevites, so is also the Son of man to this generation. Even the ἔσται points to the future. As Jonas was cast out of the belly of the whale, as a sign to the Ninevites, so shall the risen Jesus be a sign to His contemporaries. Not from heaven, however, but from the depths of the earth, should the sign be given which should con-

demn them. The parallel consists in the fact, that Jonah enters the belly of the fish, and, after remaining there three days, emerges from it again; while Christ descends into the heart of the earth, *Sheol* (Meyer), and, after a similar period, triumphantly reappears. And, even though, from Jonah ii., we must conclude that the prophet was alive in the fish's belly, yet this detracts nothing from the general similarity of the comparison. With regard to any difficulties relating to the definition of the time of Christ's remaining in the heart of the earth, we may mention that a *νυχθήμερον* does not always consist of twenty-four hours, see 1 Sam. xxx. 12, 13; while in the Jerus. Talmud it is expressly said, "Day and night together make a period (עֲרִיבָה), and a part of such a period stands for the whole." Comp. Words of the Lord Jesus, ii., p. 177.

4. *The queen of the south*.—Comp. Lange on St Matthew, p. 452. Luke, by placing the comparison with Solomon before that with Jonah, gives it a far less striking position, since the beautiful climax of the whole discourse is thus destroyed. The queen of Sheba gave far greater proof of faith, and showed greater interest, than the Ninevites, who believed the words spoken in their immediate neighbourhood; for she came from the uttermost parts of the earth to hear the wisdom of Solomon: the Jews, on the contrary, despised what was brought to their very doors, and that by a greater than Solomon!

5. *A greater than Solomon*.—To feel the full force of this comparison, in which the wisdom of Solomon is decidedly to be regarded as the *tertium comparationis*, we must not only recall what is said in the Old Testament, to Solomon's honour, but also all that tradition had added thereto, with respect to his incantations, his ring, his acquaintance with the secrets of the spiritual world, etc., in consequence of which Solomon shone with a kind of almost supernatural splendour in the eyes of the contemporaries of Jesus.

6. *The men of Nineve*.—It cannot be affirmed, with certainty, that Jonah informed the Ninevites of the miraculous occurrence that had happened to him. But, even supposing that he did not, the contrast is but the more striking. The men of Nineve believe Jonah upon his word alone, without knowing anything of the miracle; the Jews, on the contrary, hear not only the preaching of Jesus, but also subsequently the account of His resurrection, and yet do not believe. In no case, then, is the judgment here pronounced too severe.

7. *No man, when he hath lighted*, etc.—The connection of ideas is as follows: I am greater than Jonah (ver. 32); but in order to

perceive this, a man must not place his light under a bushel (as you do). Certainly Jesus seems, according to Luke's account, to censure the self-interest, insincerity, and want of candour of His adversaries (De Wette): comp. Matt. v. 15; Luke viii. 16.—*εἰς κρυπτήν*; *i.e.*, in a vault, a cellar, the well-known *crypta* of ancient buildings and churches: see Meyer on this passage.

8. *When thine eye is single*; comp. Matt. vi. 22, 23.—If we are to place the light upon a candlestick that it may enlighten others, we must first of all take special heed to keep the light of our own judgment pure and unclouded. On the inner eye, see Lange on the parallel passage in Matthew. An original and direct consciousness of the existence of God, also alluded to Acts xvii. 27, seems to be here intended. It is then evident, that, according to the teaching of Christ, there exists, even in fallen man, an organ by which revealed truth may be contemplated; and we may say, that in this passage, as well as in Matt. xiii. 12, the universal law is laid down, according to which the increase of the inner light and of the spiritual life takes place. If we consider that St Luke reports this saying in its strictly historical connection, it will then appear, that Jesus is here addressing the people in general, and not His disciples exclusively; and consequently, that the eye and the light spoken of, are not to be considered as specifically Christian privileges, but as the general possessions of humanity.

9. *Take heed therefore*, etc.—In Luke alone, does this admonition appear in a direct form. The same idea is expressed in the *τὸ σκότος πόσον* of Matthew. The Lord fears that the darkness here spoken of already partially exists among His hearers, and warns them to take heed lest it should become total.

10. *If thy whole body therefore*.—This expression, also, has been preserved by Luke alone. The appearance of a flat tautology, which some expositors have complained of, is best avoided by placing the emphasis, in the former clause, upon *ὅλον*, and in the latter upon *φωτεινόν, ὡς ὅταν, κ.τ.λ.* The sense then is, When thy body is wholly enlightened, so that not even one dark corner is left, it will be as bright and clear as if the full light of a brightly shining lamp were enlightening thee; *i.e.*, thou wilt be placed in a condition which is normally light.

DOCTRINAL REFLECTIONS.

1. It is worthy of notice, with regard to the psychology of the Son of man, that the very act of refuting the accusation of satanic

assistance causes and disposes the Lord to utter that most sublime expression of self-consciousness, by which He places Himself far above Jonah and Solomon. This comparison, while it gives evidence of His true humanity, also places the superhuman character of His work and person in the clearest light.

2. The sign of Jonah the prophet is, in fact, no other than that great sign which the Lord, even at the very commencement of His public ministry, announced to the inimical *Ἰουδαίοις*, John ii. 19–21. A year has elapsed, but He meets similar opponents in exactly the same manner.

3. The craving after the miraculous is a morbid state of mind, which can never be satisfied, and which is therefore strenuously opposed by the Lord: comp. John iv. 48. He the more decidedly resisted this temptation, since it was, in fact, satanic in its origin, and really a repetition of the request, that He should perform some prodigy: comp. Luke iv. 9, 10. The Lord could the less satisfy the desires of His contemporaries, since they were so wholly wanting in that holy appreciation of light which the Ninevites had exhibited towards Jonah, and the queen of Sheba towards Solomon.

4. It is here decidedly stated that the truth, which the Gospel reveals to man, is not something foreign, and opposed, to his nature; but that it has as intimate relations to the deepest foundations and highest susceptibilities of his being, as the eye and the light have to each other. That beautiful saying of Goethe is applicable here, “*Wär’ nicht das Auge sonnenhaft, wie könnten wir das Licht erblicken,*” etc.

5. “The sources of light, in the spiritual vision (reason, feeling, conscience), can and ought to be cultivated, and kindled into a light of life, and of the body. The element of their cultivation is singleness of mind, *i.e.*, the combination, concentration, and consistency of the inner life. To this spiritual organ, the word of God necessarily becomes the inward light, which gradually expels all the elements of obscurity, all remains of former darkness, even from the sphere also of our bodily and sensuous life, till the whole being of man, even his outward existence, is not only enlightened, but also diffuses light—a clear, beauteous, consecrated, and divine ray.” Lange.

HOMILETICAL HINTS.

Outward hearing of the word, combined with inward enmity and wrong motives.—The insatiable craving after still greater miracles.—The request for a sign from heaven, an indirect proof of

the reality of other signs upon earth.—The resurrection of the Lord, the highest scene of His Messianic dignity.—Jonah and the Son of man : 1. Wherein the former seems to surpass the latter ; 2. wherein the two are equal ; 3. wherein the latter infinitely surpasses the former.—A greater than Solomon is here. Consider, with respect to this saying, 1. How strangely it sounds ; 2. how true it is ; 3. how important it remains.—The wisdom of the Lord and the wisdom of Solomon : The former had, 1. a higher origin (John vi. 46), 2. a wider extent (John vi. 68), 3. a more beneficial purpose, than the latter.—Degrees of condemnation : 1. Repentant heathens stand above unbelieving Jews ; 2. Jews seeking salvation, above nominal Christians.—The greater our privileges, the heavier our responsibility.—The clearest light is lost, when it is either, 1. placed under a bushel, or, 2. beheld with a diseased eye.—As light is adapted to the eye, and the eye to light, so are Christ and man suited to each other.—The hopeless condition of the man in whom the inner light is wholly obscured : It is dark, 1. within him, 2. around him, 3. before him.—The single eye and the light body ; the evil (*i.e.*, diseased) eye and the dark body.—What must exist in the man who would rightly understand and appreciate revealed truth ? comp. John vii. 17.—There is the same inward relation between truth and mankind, as between light and the eye.

Starcke.—*Brentius* : In the work of salvation, God does nothing new, but keeps to the way shown in the Scriptures.—*Cramer* : The Old and New Testaments mutually explain each other.—*Hedinger* : It is terrible to think that the poor yet honourable heathen, who have, though blindly, striven after virtue, will one day condemn many Christians.—The doctrine of the last judgment is a fundamental article of the Christian religion, and must therefore be often urged, with great earnestness.—*Bibl. Würt.* : Christian ministers ought to be, in a special manner, a light in the Lord.—Man needs to have his soul filled with heavenly light, that he may do the works of light.—Let a man search diligently his own heart, and be continually concerned about its enlightenment and improvement, Ps. cxxxix. 23, 24.—The condition of a man before, during, and after conversion, may be compared with night, dawn, and day.

Heubner : Christ must have regarded the history of Jonah as true ; for, *a.* He would not have compared Himself with a fabulous hero ; *b.* nor have said that the Ninevites, if their repentance at the preaching of Jonah had been a mere fable, would one day condemn the Jews of His days.—Every converted man is a condemning

example to the unconverted who are acquainted with him.—How often do men travel and study for the sake of earthly wisdom, while the wisdom of Christ, which is always near at hand, is despised! the latter is loathed, while the former is worshipped.

3. *One Judgment pronounced against two kinds of Enemies.* (CHAP. XI. 37–54.)

37 And as He spake, a certain Pharisee besought Him to dine with him: and He went in, and sat down to meat. 38 And when the Pharisee saw it, he marvelled that He had not first washed before dinner. 39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. 40 Ye fools, did not He that made that which is without make that which is within also? 41 But rather give alms of such things as ye have; and, behold, all things are clean unto you. 42 But woe unto you, Pharisees! for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. 43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. 44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them. 45 Then answered one of the lawyers, and said unto Him, Master, thus saying Thou reproachest us also. 46 And He said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 From the blood of Abel, unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. 52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered. 53 ¹ And as He said these things unto them, the scribes and the Pharisees began to urge Him vehemently, and to provoke Him to speak of many things; 54 Laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him.

CRITICAL NOTES.

1. *Ἐν δὲ τῷ λαλ.*—St Luke does not say, that the invitation of the Pharisee was given to Jesus while He was speaking the words immediately preceding; but only, that it took place while He was

¹ The reading *κακείθεν ἐξεληθοντος αὐτοῦ*, recommended by Tischendorf, on the authority of B.C.L. 33, Copt., has much internal probability. The *Recepta* is ambiguous; and it seems far more conceivable that this plot was concocted after the Lord's departure, than in His presence.

engaged in speaking. Hence it is not impossible that this occurrence may belong to a later period of the Lord's ministry in Galilee, when the enmity excited against Him had reached a still greater height. On the other hand, however, the invitation of the Pharisee, at this moment, is doubly comprehensible: comp. Mark iii. 20. Perhaps this meal was offered to the Lord by some Pharisee in the neighbourhood, who feared that Jesus might be prevented by the thronging of the multitude from reaching the dwelling where He would have taken food.

2. *To dine with him, ἀριστήση.*—We are not to understand here the principal meal, but a slighter *prandium*, which was taken earlier, and required less time. It is evident, from the context, that the opinions of the host were not favourable to Jesus.

3. *That He had not first washed,* etc.—On the washings and purifications of the Pharisees, see the copious remarks of Lightfoot on Matt. xv. 2, Sepp's *Leben Jesu* ii., p. 343. We have no reason to conclude, that the Lord usually omitted the washing before meat. That He did so on the present occasion, may have arisen from His having but just accepted the invitation, or from His being fatigued by the work He had performed, during the part of the day which had elapsed.

4. *And the Lord said,* etc.—In reply to the accusation, that the Lord, in His discourse at the table, was in some degree forgetful of the requirements of courtesy towards His host, we have simply to remember, "that such divine roughness was entirely in its place" (Ebrard). If we consider that the host, by his astonishment, had already first violated the duties of hospitality and benevolence; that the Lord had scarcely seated Himself, before this affront was offered Him; and that He not only noticed the matter, but also the principle and reason of the accusation; we cannot be surprised that He should so emphatically defend Himself, and expose the hypocrisy of those who had blamed Him. Commonplace *decorum* here yields to an infinitely higher duty. Meanwhile, we may well conclude, that the Pharisee had, in some manner, expressed his astonishment, as otherwise the Lord would scarcely have had occasion to pronounce such a philippic.

5. *Now do ye Pharisees.*—The agreement between this discourse of the Lord, and that more copiously reported Matt. xxiii., is very evident. The question, which of the two Evangelists has given it in the more correct historical connection, has been alternately answered in favour of either. See, *e. g.*, the statement of Meyer, on Matt.

xxiii. 1. We remark, however, 1. That the first reproach which our Lord, according to Luke's account, uttered against the Pharisees (vers. 39, 40), bears internal evidence of having been spoken during a meal; and also, that the entrance of the lawyer, by which fresh censures were called forth, is probable on internal grounds. It cannot, hence, be reasonably doubted, that the Lord, on the occasion of a meal, uttered several reproofs to a Pharisee in Galilee, similar to those which St Matthew reports, in greater number, as directed to the scribes and Pharisees at Jerusalem. 2. On the other hand, however, the whole discourse, in Matthew, bears so many marks of internal connection and unity, that the originality and correctness of this edition can scarcely be denied. 3. It is certainly possible, that the Lord may have repeated single censures against the Pharisees in Galilee, and their like-minded brethren in Jerusalem, as opportunity offered; but less probable, that a whole series of censures, with the same quotations from Scripture, and the same announcement of judgments at the end, should have been twice pronounced. 4. Hence it seems most natural to conclude, that Luke rightly represents the Lord as delivering a discourse against the scribes and Pharisees during a meal; but feels himself at liberty to introduce also, *per anticipationem*, certain similar expressions, which, as it appears from Matthew, were not really uttered till the last days of His ministry. The view, that "the Evangelists introduce the elements of earlier discourses of Jesus into later ones, and of later into earlier" (Lange), can only be rejected, on principle, by those harmonizers who are under the influence of a theory of mechanical inspiration.

6. *Nûν*, κ.τ.λ.—This *now* is not used in contrast to an understood *πάλαι* (Meyer), for we have not a single proof that the Lord esteemed the former generation of Pharisees as better than the present; but rather in the sense of *eo jam perventum est*, which, perhaps, considering the character of holy irony pervading the whole discourse, would have been best translated, "Well;" *i.e.*, "this must be, this is to be expected," etc.

7. *But your inward part*.—Not a contraction for the inside of your cup and platter, which Matt. xxiii. 25 seems to point to, but the inward part of the individuals to whom these words are addressed, as opposed to the outward part of their cup. In Matthew, the contrast between the inner and outer side of the enjoyments of life is made prominent; in Luke, that between the externally cleansed cup, and the internally corrupt heart of the drinker.

8. *Ye fools, did not He*, etc.—Since God made that which is without, as well as that which is within, both must be accounted holy; and it is not only wrong, but foolish, to endeavour to separate, even in thought, that which, by the very nature of things, is inseparable.—*Give alms*, etc. It seems to us entirely opposed to the spirit and design of this discourse, to see here an actual precept as to the way in which alone they could attain true purity. In this case, the motive adduced, *πάντα καθαρὰ ὑμῶν ἔσεται*, would have been expressed *in futuro*; while the actual expression, *καθ. ὑμ. ἐστίν*, seems to us to point out how soon anything was clean in their eyes,—as soon, *i.e.*, as they had but devoted τὰ ἐνόντα to ostentatious alms-deeds. The Lord says *date*, not *datis*; since they really did it already, He only bids them *imperative* to continue. And thus we come to the ironical interpretation (Erasmus, Kuinoel, and others), as follows: “What more can be needful, than to devote the contents to alms, whereby the whole inward impurity will vanish?” That a sacred irony is employed in Scripture, is apparent from Prov. i. 26. All endeavours to explain this as a special moral principle, seriously uttered, seem constrained and unnatural. Besides, it must not be forgotten, that the Lord adds, *πάντα καθαρὰ ὑμῶν ἐστίν*, *i.e.*, *vestro (perverso) judicio*. If He had been here speaking of a real, objective purity, this addition would have been quite superfluous.

9. *Ye tithe*.—Moses had once said that they should bring the tenth of all that was theirs to the sanctuary, as an offering, Num. xviii. 21; Deut. xiv. 23. The error of the Pharisees consisted in their application of this command to trifles, such as “mint, rue, and all manner of herbs,” while they passed over the inviolable requirements of the divine law. They forgot, chiefly, judgment of themselves, in the sense in which the Lord requires it, John vii. 24; the love of God; and, according to Matthew, faith, *τὴν πίστιν*, also. Thus they violated the plainest duties towards God, their neighbours, and themselves.

10. *These ought ye to have done*.—It is a distinguishing proof of the heavenly tranquillity and impartiality of the Lord, that, instead of either abrogating the fulfilment of little duties, or declaring them unimportant, He rather, in every respect, allows and prescribes them; but, at the same time, justly insists that higher duties should be at least as conscientiously performed. Comp. Matt. xxiii. 23.

11. *The uppermost seats—greetings*.—Comp. Matt. xxiii. 6, 7, and Lange’s remarks on this passage.

12. *As graves which appear not.*—This reproof is somewhat differently expressed in Matt. xxiii. 27. There, the Lord specially condemns the external adornment and beautifying of a thing which was horrible within; here, the consequence of doing so is made more prominent. The graves which are plastered over, can no longer be recognised as what they really are; and “the men that walk over them are not aware of them.” So also was it possible to have intercourse with the Pharisees, without receiving any impression of their inward moral corruption.

13. *One of the lawyers.*—There is no reason for supposing that this νομικός belonged to the sect of the Sadducees (Paulus). We rather think that the learned order of νομικοί stood in a somewhat aristocratic relation to the more numerous body of Pharisees; and that this man meant to remind the Lord, If Thou speakest thus, Thou wilt excite not only the *multitude*, but the learned body, not only the *laici*, but the *clerici*, against Thee. He thus attempts to bring this discourse to a conclusion, and to impose silence on the Lord: how unsuccessfully, appears from the sequel.

14. *Woe unto you also, ye lawyers, etc.* Comp. Matt. xxiii. 4.—“*Gradus: digito uno attingere, digitis tangere, digito movere, manu tollere, humero imponere. Hoc cogebant populum, illud ipsi refugiebant.*” Bengel.

15. *Ye build the sepulchres of the prophets, etc.* Comp. Matt. xxiii. 29–31.—It is not upon the building of the sepulchres, considered in itself, but upon the proof thereby afforded of community with their prophet-slaying forefathers, that the Lord passes judgment. Ancestors and descendants were engaged in the same work,—the one slaying the messengers of God, the others burying them; the one entailing, the others perpetuating, this blood-guiltiness; and, while they seemed to be honouring the prophets, having the same enmity against God in their hearts as those who had formerly slain them. For other views, see Lange on this passage.

16. *And ye build.*—It is obvious that the sepulchres of the prophets are still spoken of. If they had been of a better spirit than their fathers, they would have erected no memorials of a crime which they would rather have consigned to oblivion. But now that they so highly extolled their forefathers, they were, while ostensibly honouring the prophets with their μνημεῖα, in fact, honouring their murderers and—themselves.

17. *Therefore—i.e.,* because you are sharers in the guilt, and are ripe for the punishment, of your fathers—*also said the wisdom of*

God, etc.—The Lord seems to say that, through Himself, the wisdom of God was speaking personally to the children of men. The notion, that He was here quoting some old but now lost words of Scripture (Paulus, v. Hengel), must be rejected as “contrary to the analogy of all His other quotations, as well as to the Gospel narrative, which (Matt. xxiii. 34) appropriates these words to Jesus” (Meyer). We therefore regard them as one of the Lord’s own expressions: comp. Matt. xi. 19. As the Son of the Father, who was speaking of the things which He had seen and heard of the Father, He might most justly designate Himself as *ἡ σοφία τοῦ Θεοῦ*; and perhaps it was the remembrance of similar expressions that led John to appropriate to Him that distinctive appellation, *ὁ λόγος τοῦ Θεοῦ*. That we have here only a *ὑστερον πρότερον* of the form, is by no means proved (Neander, Twesten, Meyer). It was certainly not unworthy of the Lord, to quote words which He had formerly uttered, as those of wisdom personified; and, if He did so, we must conclude that, by prophets and apostles, He meant none other than those of the New Testament, who were so soon to occupy His place, and by whose rejection the Jews would fill up the measure of their iniquities. The features by which the fate of His witnesses is here portrayed, are probably all taken from their subsequent career: even crucifixion is rightly mentioned by St Matthew, if the well-known tradition be true, that Peter suffered martyrdom in this form, not indeed by the hands of the Jews, but yet after his rejection by the Jews, and delivery to the heathen world.—*Persecute*, *ἐκδιώξ.*; so that they should be no longer allowed to remain at peace in the land. Comp., *e.g.*, Acts xiii. 50.

18. *The blood of all the prophets*.—See Lange on the parallel passage in Matthew. The view of Sepp, Hug, and others, that the Lord here foretold the death of Zacharias, the son of Baruch, which took place shortly before the destruction of the temple (comp. Joseph. de bello Jud. iv. 54), already belongs to the history of Exegesis. We cannot but suppose that the Lord was referring to 2 Chron. xxiv. 21, and was thus comprising in one view the murder of all the prophets mentioned in the Old Testament, from its first to its last book. He thus mentions their old, and still unforgiven blood-guiltiness, which, increased by new additions, would soon reach its culminating point. With regard to the difficulty raised by the fact that Zachariah was not the son of Barachiah, but of Jehoiada, we prefer the view (Ebrard, p. 516), that Zachariah being, according

to the Old Testament, not the son but the grandson of Jehoiada, his father, who is not named in the O. T., is here rightly called Barachiah by our Lord. On the whole passage, compare the essay of Muller, *Stud. und Kritik*. 1841, III.

19. *Verily I say unto you*.—It is a terrible property of the divine judgment, that when a generation agrees in heart with the wickedness of a former generation, it receives in final retribution of the accumulated debt, not only its own punishment, but also that of the previous sins, which it has thus inwardly appropriated.

20. *Woe unto you, lawyers, etc.* Comp. Matt. xxiii. 14.—The same expression is here specially addressed to the νομικοί, which had before been generally directed to the scribes and Pharisees. The situation of this saying in St Luke's Gospel, immediately after the terrible censures of the preceding verses, by which the climax of the discourse is more or less destroyed, helps perhaps to prove that he has reported in this connection isolated sayings, which were perhaps uttered on a later occasion. By the key of knowledge, we understand the way to the knowledge of divine truth revealed in Christ. By means of their hierarchical influence upon the people, they had blocked up this way against them, while their enmity to the Lord had obstructed their own entrance also.

21. *And after He had gone out thence*.—(See critical remark on the text). It is very evident, that either conscience or indignation deprived the host and the lawyers, for the moment, of the power of replying. They, therefore, permitted the Lord to depart from the *prandium* in silence, but remained themselves, to consult together what further steps were advisable. They soon, however, seek Him again, to ply Him with questions (ἀποστοματίζειν), probably of a trivial and sophistical nature, which St Luke does not deem worthy of mention. They were willing to expose themselves to fresh censures, if only they might find, in the answers of the Lord, any expression from which they might deduce matter of accusation before either the secular or spiritual authorities.

DOCTRINAL REFLECTIONS.

1. The righteous indignation of the Lord at the Pharisee's table (Mark iii. 5; comp. Eph. iv. 26), far from being derogatory to His dignity, or inconsistent with His character, is rather a striking exemplification of His exalted greatness. He was ever gracious and gentle towards the fallen, though inexorably severe towards hypocrites. There was no sin so directly opposed to His character,

as King of truth, as hypocrisy,—boasting of the very virtues whose reality was entirely wanting.

2. Pharisaism, far from being a merely accidental form of the then prevailing Judaism, is rather the natural manifestation of that sinful state of heart which prevents us from giving up the hope of being just before God by our own virtues and merits, which is proud of those it thinks it possesses, and always inclined to assume the appearance of such as it knows itself to be without. The enmity of the carnal mind to the unalterable demands of the law (Rom. viii. 7) is hidden under a respect for outward forms; and the transgression of the greater commandments supposed to be counter-balanced by the stricter performance of the less. But one glance of the King of truth penetrates this web of self-deception, and he who, like the lawyer (ver. 45), espouses the cause of unrighteousness, receives his just share of rebuke.

3. Though the Lord opposes the pretensions of the pharisaic hierarchy, it is by no means His intention to proscribe all distinctions and posts of honour in His kingdom. He who forbade His followers to allow themselves to be called Rabbi, made some apostles, etc.: Eph. iv. 11. What He really blames is, desiring the office for the sake of the title, instead of the title for the sake of the office; and receiving honour one of another, instead of seeking the honour that cometh from God only: John v. 44. How much the Church of Rome has violated this precept of the Lord, both in the letter and in the spirit, by imitating the Pharisees, is but too easily perceptible.

4. Men judge the heart by the deed; the Lord judges the deed by the heart. Hence He adduced the building of the sepulchres of the prophets—a deed which might in itself be lawful and praiseworthy—as a fresh ground of accusation, because He perceived the same disposition in those who were now garnishing their sepulchres, as in those who formerly slew the prophets. In fact, what they had perpetrated against former messengers of God, and would perpetrate against future ones, was so far from surprising or unexpected to Him, that He, as the personal wisdom of God, both foresaw and foretold it. And yet this sad prospect could not make Him pause, for an instant, in His uninterrupted work of love.

5. That the Lord's judgment, severe as it was, was not too harsh a one, may be deduced from the fact, that the Pharisees had not the most remote idea of humbling themselves under this rod, but set themselves to devise new attacks upon Jesus; thus falling into still greater sin.

6. There is a wisdom which closes the kingdom of God against itself and others, and a wisdom which shows, and helps others to find, the entrance. The former is exemplified in the scribes and Pharisees, the latter in the Lord. The epithet, *σοφία τοῦ Θεοῦ*, is one of the numerous points of agreement between the synoptical Gospels and that of St John. Comp. also Prov. viii. 22. It would have been impossible for the Christ of the Ebionites, or of the Soci-nians, to speak of himself in this manner.

7. The Lord, by adducing the two examples of innocent blood from the first and last books of the Old Testament canon respectively, gives testimony to the O. T. Scriptures as a whole.

HOMILETICAL HINTS.

The Lord's repast, embittered by the wickedness of men, Prov. xvii. 1.—The freedom of Christ's human nature, opposed to the narrowness of a dry legality.—The severity of love.—Outward purification, without inward purity.—The sad contrast between appearance and reality among professors of religion: 1. The appearance a laborious copy of reality; 2. the reality a sad contrast to the appearance.—The compromise between the scruples of conscience and the love of sin.—Beneficence not unfrequently used as a covering of gross sins.—Fidelity in great and in small matters: 1. Some practise neither one nor the other; 2. some are scrupulous in little things, but not in great ones; 3. some, on the contrary, are conscientious in great things, but negligent in little ones; 4. some unite both.—The Lord Himself a glorious example of fidelity, in both the highest and the smallest duties of His calling.—Vain-glory, a genuine pharisaic error.—How seldom do men conjecture the true state of our hearts.—The principle of solidarity.—He who perpetuates the remembrance of deeds of iniquity, which had better be left in oblivion, is thereby witnessing against himself.—There is no rejection of the word of God, which has not been foretold.—The stream of innocent blood running through the history of Israel; its length, its breadth, its depth, its height.—The wisdom of God contrasted with the folly of men, comp. ver. 49 with ver. 40.—The blood-guiltiness of Israel, 1. an old debt, 2. an accumulated debt, 3. a justly visited debt.—This whole discourse a proof of the truth of the prophetic saying, "The Lord is slow to anger and great in power, Nahum i. 3.—Enmity against truth, even when it is clearly recognised.—*Veritas odium parit.*—Acts ix. 5.

Starcke.—*Osiander*: It is no sin to hold social intercourse and

to eat with those of another religion, if only we avoid doing anything contrary to our profession.—*Majus* : We must give offence to none : he is responsible, who takes needless offence.—Men often make unimportant matters the chief concern, and treat the chief concern as unimportant.—*Bibl. Wurt.* : We must not conceal the truth to please men ; but, when time and place demand it, must acknowledge it, without regard to loss or profit.—*Quesnel* : It is sometimes very necessary to reprove sinners sharply, that they may be aroused and brought to conviction.—*Brentius* : Without faith it is impossible to please God, however much a man may give away in alms.—Hypocrisy and covetousness, when united, are almost incurable.—Everything in its due order and measure.—*Quesnel* : There is no pride in being first or chief, but it is a sign of pride to strive to be so.—The discovery of hypocrisy a difficult work.—*Canstein* : It is the greatest hypocrisy to honour deceased instructors with monuments, while persecuting living ones, Acts vii. 52.—*Anton* : Preachers of the Gospel are appointed to suffer affliction ; why should we then be surprised when they do so?—The Lord remembers, and makes inquisition for, the blood of His servants, Ps. ix. 12.—*Canstein* : From one sin to another—from hypocrisy to the murder of the prophets.—*Hedinger* : It is one thing to think that we understand the Scriptures, another to be sure of it.—However men of the world may be opposed to each other, they unite to oppose Christian truth.—They wax worse and worse, deceiving and being deceived, 2 Tim. iii. 13.—*Heubner* : If there is a heavenly aristocracy, it is of a different character from the earthly.—How dangerous is the condition of the teacher of religion !—A lax conscience is none at all.—The human heart may be either a temple or a grave ; that which is best and that which is vilest may be hidden in it.—There is a degree of depravity at which men cannot escape perdition, but we can never determine *in concreto* when it is reached.—*Rieger* : A sermon on the imputation to some of the sins of others, in his *Herzenspostille*, p. 91.—Comp. Plutarchus, *de sera numinis vindicta*, ed. Reichii viii., pp. 213—217.—*Saurin* : Les grands et les petits devoirs dans la religion, Sermon sur Matt. xxiii. 23 (parallel to Luke xi. 42), Tom. x.—A sermon by *Arndt*, on the woes uttered by Jesus in the temple, Matt. xxiii., in his *Sermons on the Life of Jesus*, iv., may also be referred to.

4. *What the Lord's Disciples must and must not care for.* (CHAP. XII. 1-34.)

1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, He began to say unto His disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops. 4 And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do: 5 But I will forewarn you whom ye shall fear: Fear Him, which, after He hath killed, hath power to cast into hell; yea, I say unto you, Fear Him. 6 Are not five sparrows sold for two farthings; and not one of them is forgotten before God? 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. 8 Also I say unto you, Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God: 9 But he that denieth Me before men, shall be denied before the angels of God. 10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. 11 And when they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 For the Holy Ghost shall teach you in the same hour what ye ought to say. 13 And one of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me. 14 And He said unto him, Man, who made Me a judge or a divider over you? 15 And He said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God. 22 And He said unto His disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body is more than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 25 And which of you, with taking thought, can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, That Solomon, in all his glory, was not arrayed like one of these. 28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the

oven; how much more will He clothe you, O ye of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you: 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also.

GENERAL SUMMARY.

Although no small amount of ingenuity has been expended in attempts so to combine the various elements of Luke xii. as to render their logical connection evident (this has been done, among others, by Olshausen, Stier, and Lange), yet this whole chapter seems to us to exhibit rather a chrestomathic character, and to be composed of various exhortations and warnings, collected in this place by St Luke, but reported, at least in part, by other Evangelists as delivered on different occasions. At this period of His life, our Lord undoubtedly delivered a discourse, in the presence of a numerous multitude, in which He emphatically warned them against the leaven of the Pharisees, ver. 1. But even vers. 3 to 9 too closely resemble Matt. x. 26—33, in matter and connection, to allow us to consider them as anything else than an altered edition of the sayings which Matthew reports in their right place. Ver. 10 seems, too, far less suitable than Matt. xii. 31, 32. The promise in vers. 11, 12, appears also in Luke ch. xxi. 14, 15; while we likewise find it, in a very fitting connection, in Matt. x. 19, 20. Unless, then, we look upon it as having been uttered by the Lord on three several occasions, we must conclude that it is not correctly placed in ch. xii. 11, 12. We are, hence, almost necessarily led to agree with the view of De Wette, with regard to the words of Jesus contained in this twelfth chapter, which he pronounces, not indeed with the most becoming expression, as “for the most part compiled, and only vers. 13—21 peculiar.” The parable of the rich fool belongs exclusively to this Gospel; and as not a hint is given, that it was originally delivered in any different historical connection, we are quite at liberty to receive it in this train of thought. With respect to vers. 22—34, on the contrary, we cannot think it very probable that the Lord should twice have warned His disciples against vain care (comp. Matt. vi. 22—34), adducing on both occasions the same examples from the kingdom of nature; while it appears, be-

sides, that the ideas are more naturally and rightly arranged in Matthew. It is a much simpler view, that more than one edition of such sayings of the Lord was preserved by the Evangelists, who were as much under the guidance of the Holy Spirit in these repetitions and transcriptions of His words, as in their narratives of His life and deeds. Ver. 32 is also to be found in Luke alone; as also—to pass on to the second half of this chapter—vers. 35–38, 47, 48, in the form in which they are here reported. Vers. 39–46 so evidently coincides with Matt. xxiv. 42–51, that it, probably, originally formed a part of that eschatological discourse of Jesus. We come to a similar conclusion on comparing Luke xii. 49–53 with Matt. x. 34–36 (comp. ch. xx. 22); vers. 54–56, with Matt. xvi. 2, 3; and vers. 57–59, with Matt. v. 21, 22. It is certainly conceivable, that the Lord may have uttered all these sayings twice, or several times, before different hearers; and not impossible, if we set out upon this supposition, to find also the clue for more or less successfully uniting these heterogeneous elements. But is it not much more natural to conclude, that the same *dictum* of the Lord was repeated, under higher guidance, by each of the Evangelists, in his own peculiar manner? while a prudent criticism will, in special cases, abstain from research as to which was the original form. To determine, in every single instance, with such accuracy that no uncertainty shall remain, will perhaps always be impossible. The want of trustworthy historical dates will ever give more or less play to individual assumption; and a man's doctrinal views will, though unconsciously, exercise an influence upon his harmony. As far, however, as our present subject is concerned, we shall generally find, that an unprejudiced review of the matter will lead to the conclusion, that most of the sayings of Jesus, introduced in this chapter, are reported by St Matthew in a connection which has greater internal probability. This, however, need not prevent us from recognising that the manner in which they are communicated and connected by St Luke, often affords us a deeper insight into the unspeakable value of the sayings of the Eternal Word. We shall, therefore, without stopping on every occasion to consider the connection in which they are elsewhere reported, take them simply as Luke communicates them.

a. *Warning against the Pharisaic Disposition, and Commendation of the opposite character.* (VERS. 1—12.)

CRITICAL NOTES.

1. *In the mean time, ἐν οἷς.*—It is probable that, while the Pharisees were occupying themselves with their insidious questions and representations, the crowd around our Lord was every moment increasing. There is no actual reason for considering even the mention of the *myriads* (μυριάδων) as hyperbolical; though, on the other hand, there is still less for regarding it as a strictly arithmetical computation. Comp. Matt. iv. 23—25; Mark iii. 20, iv. 1. We have evidently arrived at that period of His history, when the opposite feelings of love and hatred towards the Lord had reached their utmost degree of intensity.

2. *First of all.*—The Lord begins by speaking to His disciples: thus showing His forbearance and self-control, in not addressing this warning directly to the multitude, at a moment when the Pharisees were inflamed with blind fury against Himself. Πρώτον is not to be connected with τοῖς μαθητ. (Luther, Bengel, Knapp, and others), which would be indistinct, aimless, and unprecedented; but with προσέχετε = Luke ix. 61. After what had happened, there was no warning He would more strenuously enforce.

3. *Of the leaven.* Comp. Matt. xvi. 6.—As appears from His discourse after the second miraculous feeding of the multitude, the Lord intended by the term, the leaven of the Pharisees, to designate more especially their doctrine; yet not this generally considered, as it would then contain pure Mosaic elements, but only in so far as it was disfigured by their sectarian spirit. Hence it is, *a priori*, probable, that now that the Lord again denounces this ζύμη, He has this same doctrine in view. For this reason, we entirely subscribe to the acute remarks of Meyer, “It is not hypocrisy in general which is here meant, as in that case ἡ ὑπόκρισις (with the article) must follow; but the corrupt teaching and traditions of the Pharisees, which Jesus had already discussed at table. Concerning these, He says that *their essence* is hypocrisy, against which a fundamental element of this warning is directed.”

4. *There is nothing covered, etc.* Comp. Matt. x. 26.—Not only is hypocrisy condemned (ver. 1), but declared to be useless, since the truth must sooner or later come to light. *Covered*; i.e., hidden, whether by God or man, whether good or evil, little or great.

5. *Therefore, whatsoever ye have spoken in darkness, etc.*—A strange saying, if we connect it exclusively with the apostolic κήρυγμα. For, though we read, indeed, that the Lord spoke in the ear of His disciples (Matt. x. 27), their preaching was, from the very first, destined for the greatest publicity. Hence the following opinions: “An unsuitable expression,” De Wette; “*cum aliquo timore*,” Bengel; “All that you have (in consequence of persecution) spoken in darkness, shall (through the success of My cause) be announced with the greatest publicity,” Meyer. This entire contrast, however, between persecution and victory, is publicly carried on. But why should it be necessary to apply this to the apostolic κήρυγμα only? It is far simpler to understand it as spoken generally of all that the people (ver. 1), as well as the Apostles, had spoken in darkness, and which should one day be brought to light. In ver. 2, it is said of *everything* hidden, that it shall be revealed. In ver. 3, hidden or secret *words* are more definitely spoken of. Hypocrisy is attacked at its very foundations by this warning, and, before the Apostles should be in danger of concealing the truth through fear of men, they are shown (vers. 3 and 4), whom they must not, and whom they must, by all means, fear.

6. *Fear not, etc.* Comp. Matt. x. 28.—The question here is, whether God or Satan is alluded to, by the designation, τὸν—ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν? The majority of expositors have, in accordance with traditional exegesis, decided in favour of the former view. Some voices have been given for the latter (Olshausen, Stier; Lange, *Leben Jesu*, on this passage; Besser; Arndt, *Sermons* on this passage, p. 152; Reichel, in his *Isaiah*; van Oosterzee, *Leben Jesu*, on this passage). Even after the retraction of this view by Lange, *Gospel of St Matthew*, p. 393, we cannot but retain our conviction, that truth is on the side of the minority, for the following reasons:—1. Fear can here be understood only in the sense of, to be alarmed, be on guard against, as the word in the first member of this sentence shows (ver. 4); and he whom we have thus to fear, still, δὲ μάλλον, cannot be Him who is love, but must be Satan. It is true that there is a difference in the construction: first, it is said, μὴ φοβηθῆτε ἀπὸ τῶν, κ.τ.λ.; then, φοβήθητε δὲ τὸν ἔχοντα, κ.τ.λ. Bengel even remarks, “*Plus est timeo illum, quam timeo ab illo.*” But in the parallel passage, Matt. x. 26, φοβήθητε is used, with the accusative, in the same sense of being alarmed, fearful; and the δὲ μάλλον, in Matthew, certainly indicates an increase of the fear (alarm) to a still greater degree, and that the

Lord is not, therefore, exhorting His disciples to exchange the first-named emotion for another, but, on the contrary, to cherish it in a yet higher degree. 2. Satan is, besides, especially the slayer of souls, as men are the slayers of the body; while God is never said to destroy the soul. To the objection, that Satan is never spoken of in Scripture as "having power to cast into hell" (Olshausen), it may be answered, that he is here represented, not as a judge, but as the executioner of God's judgment, under His special permission. He kills the body by means of men who are his instruments, John viii. 40, 41; he destroys souls by the mortal disease of sin. Among the many enemies who could do them great harm, the Lord sets before them him who was able to injure them most of all, and whom, therefore, they were chiefly to fear. And He emphatically adds, according to Luke, "Yea, I say unto you, Fear him." "We cannot understand with what ears they hear who can imagine that He is speaking of our heavenly Father," says Stier. 3. Least of all is such a designation of the Father suitable, in the midst of a discourse in which our Lord is speaking to His "friends," and for their encouragement, of a special Providence, which numbers even the hairs of their heads. For all these reasons, we understand Him to be speaking here of "that fearful, unnamed, yet well-known one, whose kingdom is hell, who here seduces souls by sin, and there torments both souls and bodies for ever:" Besser. The Lord desires to fill His disciples with a holy fear, "lest the evil one should irreparably destroy their souls:" Lange, *Bibl. Gedichte*. Or, if we think it somewhat doubtful that He should address such an exhortation to His disciples, we must remark, with Chrysostom, *τί γέεννης χαλεπώτερον; ἀλλ' οὐδὲν τοῦ ταύτης χρησιμώτερον φόβου. Ὁ γὰρ τῆς γεέννης φόβος τὸν τῆς βασιλείας ἡμῖν κομίζεστέφανον. Ἐνθα φόβος ἐστίν, οὐκ ἔστι φθόνος· ἐνθα φόβος ἐστί, χρημάτων ἔρως οὐκ ἐνοχλεῖ· ἐνθα φόβος ἐστίν, ἔσβησται θυμός, ἐπιθυμία κατέσταλται πονηρὰ, ἅπαν ἀλόγιστον ἐξώρισται πάθος*: Homil. vi. ad popul. Antioch. Tom. vi., page 560. But enough has been said to justify our doubt, that the friends of Jesus are here called upon to fear *God*, who, in the immediately following verses, is rather portrayed as the object of their filial confidence. *Ab utraque parte saltem disputari potest.*

7. *Five sparrows*.—A charming variation of the same *dictum* in Matt. x. 29. So trifling is the value of a sparrow, that he who pays for two penny worth, receives one into the bargain. And yet, that which is of so little value in the eyes of men, is not forgotten by

God in heaven. The computation, how far they excel such sparrows in value, is left to the disciples.

8. *Also I say unto you.*—Even the frequent repetition of this introductory phrase, might serve as a proof, to the attentive reader, that various sayings of the Lord, originally uttered on entirely different occasions, are here chrestomathically grouped together. In this case, we are released from the difficult task of finding the connection between this and the immediately preceding injunction. On the subject itself, the open confession of Christ, see the remarks on Matt. x. 32, and Luke ix. 26. In the confession wherewith the Lord will requite this, the *coram angelis* is made more prominent in this place; the *coram patre*, in the parallel passage in Matthew.

9. *But unto him that blasphemeth against the Holy Ghost.*—On the sin against the Holy Ghost, compare Lange on Matt. xii. 31, 32, and the authors there mentioned. The notion, that this sin was nothing else than “the ascribing those miracles to the power of the devil, which Christ wrought by the power of the Holy Ghost” (Wesley), is quite obsolete. This blasphemy against the Holy Ghost must be placed on a level with the sin which cannot be forgiven, and which is mentioned in other parts of Scripture; *e.g.*, Heb. x. 26; 1 John v. 16. This sin against the Holy Ghost can, however, take place only where a high degree of religious enlightenment and development has been attained; and, in opposition to the knowing not what they do, Luke xxiii. 34, it presupposes a conscious and obstinate enmity against God and godliness, in its highest development. The highest degree of favour must have been bestowed, before the deepest fall is possible; and only he who has attained considerable heights, can plunge into such depths. Paul, before his conversion, blasphemed the Son of man, and it was forgiven him. If he had kicked against the pricks, and resisted with all his power the impression he had received, he would then have committed the unpardonable sin. Perhaps it may be said that Judas committed it, and thus brought upon himself the judgment pronounced, Matt. xxvi. 24. With regard to the punishment of this sin, we may cite the words of Augustine (*de Civitat. Dei* xxi. 24): “*neque enim de quibusdam veraciter diceretur, quod eis non remittitur, neque in hoc sæculo, neque in futuro, nisi essent, quibus, esti non in isto, tamen remittatur in futuro.*” Stier, ii. p. 44, gives a short but excellent description of this sin. We cannot here discuss the differences between Calvinistic and Lutheran expositors; the former of whom believe that none of the regenerate, and the latter,

that none but the regenerate, can fall into this sin. The arguments in favour of the Calvinistic view may be found in Stier and Olshausen; and those for the opposite view, in J. Müller's *Christl. Lehre von der Sünde* ii., p. 566.

10. *Unto the synagogues*, etc.—If we might justly entertain a doubt, whether the former warning, against blasphemy against the Holy Ghost, were intended for the Lord's true disciples, this promise, on the contrary, is uttered with peculiar adaptation to their future calling, as preachers of the Gospel. The accumulation of expressions is specially designed to point out to them, that they would be summoned not merely before Jewish, but heathen tribunals; and the promise of the Holy Ghost is of such a nature, that direct and immediate help, from above, is guaranteed to them, in every case in which they can need it. But although this help is here limited to the answer they would have to give, it is obvious that this answer of the Apostles would be a testimony, *κήρυγμα*, in the highest sense of the word; and that the assistance, promised even when less urgently needed, would not be withheld when far more imperatively necessary. The book of the Acts of the Apostles is a running commentary on the import and power of this saying. Compare especially, the defences of St Paul and St Peter. Hence, Bengel justly remarks, "*aut quid dicatis etiam præter apologiæ necessitatem.*"

DOCTRINAL REFLECTIONS.

1. It is by no means accidental, that a warning against the *ζύμη τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις*, should thus stand in the foreground, in one of our Lord's discourses.—Hypocrisy is only one of the sins which He reproves, in those who are called to His kingdom; but it is the sin which surpasses all others in baseness, and which is most opposed to the fundamental law of the kingdom of truth. The Old Testament sayings, Deut. xviii. 13, Ps. li. 8, are equally suitable under the Christian dispensation.

2. The high rank awarded to mysteries, in the heathen religions of antiquity, is well known. The initiated were thought to have attained a higher degree of piety, and to have ascended by them from the region of the known into that of the unknown, which no uninitiated foot must pollute, no indiscreet tongue betray. The exact contrary of all this prevails in the Christian religion. Here the *κεκαλυμμένον* occupies not the higher, but the lower rank; and its adherents are directed not to the closets, but to the house-tops: a

proof that the revival of the heathen mysteries, in the bosom of the Catholic Church, is essentially opposed to the genius of Christianity, and that secret societies, which do not venture to bring their purposes or deeds to light, have to fear the veto of Him who requires publicity in the noblest sense of the word, and whose cause is more worthy than any other to be placed in the brightest light.

3. There are some sayings of Jesus which are best understood, and most honoured, by being read in the light of the bright, shining firmament. To this class belong His words concerning the sparrows, and the hairs of our head. "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man," that Thou hast numbered the very hairs of his head? In order, however, rightly to appreciate the comfort of this doctrine of a *providentia specialissima*, we must not forget that the Lord is here speaking to His friends, who were, as such, the objects of the special care of Almighty God.

4. The immortality of the soul, in the philosophical meaning of the word, is as little directly taught and proved by the Lord, as the existence and unity of God: He usually assumes that which can by no means be doubted. Hence, it is not the merely negative idea of immortality, but the positive idea of the resurrection of the dead, which is made prominent in the New Testament Scriptures. But this being the case, it should the less escape our notice, that at least once He said, in so many words, that the soul, which is decidedly separated from the body, *cannot* be destroyed. New Testament demonology also receives an important contribution from this saying; while the exhortation given to His disciples, to be continually on their guard against the wiles and power of Satan, is reiterated by them to their fellow-believers, Eph. vi. 12; 1 Peter v. 8; Jas. iv. 7, and other places.

5. The sin against the Holy Ghost must by no means be represented as equivalent to sin against conscience (as, *e.g.*, by B. Colani). Conscience speaks even in the bosom of the rudest heathen; while no one can sin against the Holy Ghost, without already possessing knowledge and experience of the power of Christian truth.

6. Our Lord's promise, of the assistance of the Holy Ghost, has been rightly considered one of the strongest reasons for the high respect entertained for the sayings and writings of the Apostles. In the parallel passage, Matt. x. 19, 20, that which the Spirit says by them, is carefully distinguished from the utterance of their

own individual consciousness. The nature and manner of the Spirit's influence may be incomprehensible; but thus much is evident, that we are here to understand an extraordinary and immediate influence, for it was to be given them *ἐν αὐτῇ τῇ ὥρᾳ*. This promise of assistance extended to the matter, as well as the manner, of their words (*πῶς ἢ τί*); and this help was so powerfully to support them (comp. Luke xxi. 14, 15), that it should be morally impossible to their enemies, to persevere in their opposition. This help was promised them, not only with respect to what they would need to say in their own behalf, but also for the cause of their Master. Their writings, too, containing such defences of their faith as the opposition they then encountered demanded, are the true expression of what the Holy Spirit led them, at such moments, to discuss, to speak, or to write; and this promise, reported in all the synoptical Gospels, is only a short compendium of all that the Lord afterwards more copiously spoke in His parting discourses to His disciples, recorded by St John, concerning the mission and operation of the Comforter.

HOMILETICAL HINTS.

The essential difference between Pharisaism and Christianity.—How Christ and the hypocrite stand in mutual opposition.—The kingdom of heaven contains no mysteries, destined to remain such for ever.—Secrecy in words and deeds must be the exception, sincerity and publicity the rule, among Christ's disciples.—No fear of many enemies, but of one supremely terrible adversary.—The power of Satan: 1. Its extent; 2. its reason; 3. its limits.—Watchfulness against the enemy of souls, combined with childlike confidence in the Father of spirits.—God's control of trifles.—The arithmetic of Christ's disciples.—The least is great, and the greatest little, in God's sight.—The life of the Christian is inviolable.—The consolation which a look at the sparrows, or at the hairs of the head, may bring to the Lord's disciples. How much higher we stand, 1. as reasonable creatures, 2. as immortal beings, 3. as redeemed by the blood of the Son of God, 4. as called to likeness to God. Hence it is impossible, that He who counts the sparrows, should be forgetful of men and Christians.—The holy calling of the Christian to acknowledge his Lord: 1. The wide extent, 2. the undoubted justice, 3. the incomparable importance, of this calling.—By what we are before the Lord here, we may already judge what we shall one day have to expect from Him.—How far does the disciple of the Lord need

warning, like the Pharisees, against the sin against the Holy Ghost? (Matt. xii. 31, 32.) 1. There is but one sin that cannot be forgiven; 2. it is ever possible to commit this sin; 3. the judgment passed against it is perfectly just; 4. warning against it is always suitable, *a.* to make some savingly uneasy, *b.* perfectly to pacify some who are uneasy.—The Holy Ghost, the best defender of the Lord's cause when it is threatened: 1. How far this promise applied exclusively to the Apostles, and was fulfilled to them; 2. how far it concerns all believers, and belongs to them also.

Starcke: He who does not teach aright, cannot live aright; and he who does not live aright, cannot teach aright.—*Quesnel*: Truly pious persons do not avoid the light, and do nothing of which they would be ashamed before the judgment-seat of God.—*Hedinger*: The doctrine of God's grace is no chemical secret: every man ought to know and understand it.—The marvellous simplicity and clearness of the Gospel, Ps. xix. 9.—*Brentius*: If the children and servants of God share the sufferings of Christ, they are also richly partakers of consolation through Christ.—The soul has its own special existence; hence, when separate from the body, it may fare either ill or well.—*Nov. Bibl. Tub.*: It is impossible that God should forsake them who trust in Him.—All, even the veriest trifle, that happens to man, is by God's appointment.—It is not enough to believe in Jesus with the heart: we must also boldly and joyfully acknowledge Him with the mouth, before men.—There is one sin greater than others, and therefore worthy of heavier punishment.—*Majus*: Every Christian must be ready to confess Christ, 1 Peter iii. 15.—The great ones of the earth have mostly been great enemies of Christ, and of His Gospel.—The inward teaching of the Holy Ghost is intimately united with His outward teaching, and must not be separated from it, 1 Tim. vi. 3–5.—*Palmer* (on the parallel passage, Matt. x. 26–33): The power of the Lord, and the impotence of man: 1. He performs His work, and men cannot hinder it; 2. He protects His faithful servants, and men cannot hinder it; 3. He rejects the unfaithful, and men cannot hinder it.—*V. Oosterzee*: The government of God extends to trifles. This is a truth, 1. too certain to be doubted, 2. too glorious to be slightly valued, 3. too instructive to be forgotten.—*Beck*: Whence is true courage derived?

b. *The Parable of the rich Fool.* (VERS. 13-21.)

CRITICAL NOTES.

1. *And He said unto him.*—Doubt has, without any reason, been cast by De Wette upon the historical veracity of the incident which gave rise to the parable of the rich fool, and which rather seems to us to bear internal marks of probability, and of being sketched from life. The speaker here, however, is certainly no follower of Jesus (Kuinoel), but a stranger, who, forming perhaps one of “the innumerable multitude,” had been hearing the Lord for the first time, and, while He had been discoursing of heavenly things, had been thinking only of earthly interests. Struck by the powerful words and dignified behaviour of the Nazarene, he had been considering whether His influence might not be useful in bringing a then pending family feud to an issue. This occurrence shows, in a peculiar manner, how strongly marked a part was now taken, for and against the Lord; since, in the very place where His meal was embittered, this special proof of confidence, though, at the same time, of great dependence on earthly things, was given Him. The warning against covetousness, which immediately follows, does not necessarily involve the fact, that this individual had made a request which was in itself unjust.

2. *Man, etc.*—This answer expresses no personal displeasure against him who had made so unsuitable a request, but merely states that the Lord has no intention of taking upon Himself an office which could not possibly be His. His answer involuntarily reminds us of the question once put by an Egyptian to Moses, Exod. ii. 14.

3. *Take heed, and beware of covetousness.*—Not only of the covetousness which had just shown itself in the form of attachment to a disputed inheritance, but of all excessive love of earthly possessions. If the man were still among His auditors, the Lord now does him better service than if He had made him rich, by trying to cure him of his besetting sin. The parable of the rich fool, which St Luke alone has preserved, and of which Riegenbach rightly says, “It is hardly to be called a parable, so clear and direct is its reference to God,” was calculated to contribute to this end.

4. *A man's life consisteth not in the abundance of the things which he possesseth.*—A difficult sentence. The reading of Tischendorf, αὐτῷ, seems preferable to that of Lachmann, αὐτοῦ. The best construction seems: “ὅτι ἡ ζωὴ αὐτῷ οὐκ ἐστὶν τιλὴ ἐν τῷ περισσεύειν (*Infinit. pro Substantivo*) ἐκ τῶν ὑπαρχόντων αὐτοῦ.” Ζωή is not here

to be taken in the sense of happiness, but = *ψυχή*: as Schott paraphrases it, "*siquidem quando quis bonis abundat, tamen vita ejus a bonis minime pendet.*" It depends, not on the possession of much property, but upon the will of God, who lengthens or shortens the thread of our life, whether any shall live long and peacefully here. A man's life may be preserved without his possessing property; or he may continue in the possession of riches, and unexpectedly lose his life. It is undoubtedly the fact, that riches cannot ensure happiness, but this is not the leading idea of the parable.

5. *The ground of a certain rich man.*—Probably of large extent; not *χωρίον*, but *χώρα*. It is not without design that our Lord selects, as an example, a man who had acquired his riches in an ordinary, lawful, and apparently blameless manner. "*Modus hic ditescendi innocentissimus et tamen periculosus:*" Bengel. The first thing wanting to this prosperous man, is perfect contentment.

6. *What shall I do?*—Care and anxiety are soon joined to discontent, when he does not know what to do with his treasures. A like perplexity to that related Mark xvi. 3, but one in which God does not interpose, and send help. He does not seem to have a thought, that his increased prosperity affords him an opportunity of relieving his more needy brethren. His egotism may be detected even in the four times repeated *μου: τοὺς καρπούς μου, κ.τ.λ.*, vers. 17, 18.

7. *I will pull down my barns.*—He thus purposes to make room for his possessions. The *ἀποθήκαι* were generally dry, subterranean vaults. It is possible that the rich fool was intending their enlargement, and that he also designed to build larger *ἀποθήκαι*. Here, also, there is not the slightest mention of the poor; but, on the contrary, an emphatic exaltation of his *γεννήματα*, as his highest earthly *ἀγαθά*.

8. *Soul.*—The self-deceit of false hope is now added to his abiding discontent, and increasing anxiety. He involuntarily owns, that the long-desired ease has not yet been attained; but that he expects to have it, and to enjoy it for a long time, when the work he proposes shall be completed. Meyer makes the following delicate distinction: "To my *soul*; not exactly *mihi*, but to my soul, the seat of the affections—here, of love of enjoyment." It is not so much leisure, as luxury, which constitutes the ideal of this fool. The similarity of this passage to Ecclus. xi. 17–19 is undeniable.

9. *Thou fool*, etc.—The striking contrast between his self-complacent speech and the judgment of God, is one of the peculiar

beauties of this parable. This beauty is, however, lost, if we see here only a *decretum Dei*, instead of the present, though invisible, King of heaven, really speaking and acting, and soon making the rich man feel that he has not even so many hours to live, as the years he had been dreaming of.—*Ἀπαιτοῦσιν*. Who, then, is to execute this sentence? God Himself (Meyer); the angel of death, to whom I have delivered this commission (v. Gerlach); robbers and murderers (Bornemann, Paulus). The latter supposition is, perhaps, most in keeping with the concrete character of the parable; nor is there any reason for taking the verb *impersonaliter*. If we understand robbers and assassins, the summons is doubly emphatic: it presents an image in the highest degree terrible to the rich man; and the question immediately following, “Whose shall those things be which thou hast provided?” receives still more significance, if we view the unknown, but already approaching murderers, as the plunderers also of his property. Nor does ver. 21 offer any difficulty against this explanation, if we only keep in view the *tertium comparationis*.

10. *So is he who layeth up treasure*, etc.—He deludes himself, that is, as this rich fool did, to be sooner or later as terribly undeceived.—*Θησαυρίζων ἑαυτῷ*, *in suum commodum*, so as to make his own enjoyment the chief end he has in view, in increasing his treasures. With this restless and fruitless *θησαυρίζειν* is contrasted that quiet and abiding *πλουτεῖν εἰς Θεόν*, which relates to God, and the things of God, and which is called in another place, laying up treasures in heaven.

DOCTRINAL REFLECTIONS.

1. It is worthy our attention, that the Lord does not, for a moment, think of settling the dispute about the inheritance. If a similar contest had arisen among His disciples, He would undoubtedly so have arranged it, as to show that the rules afterwards laid down by St Paul (1 Cor. vi. 1–6) were entirely in the spirit of his Master. But here, upon an occasion wholly extraneous, and having no relation to the kingdom of God, His answer could but be a refusal; and, accordingly, He repels the temptation of entering upon a sphere so different from that which the Father had assigned Him. Although He appeared as the King of Israel, He mingled neither in the contentions of the Jews, nor the political interests or affairs of the Romans, but remained faithful to the principle which He afterwards enunciated (John xviii. 36). And while setting, in this re-

spect, an example to all His followers, who were to be no ἀλλοτριεπισκοποι, His conduct on this occasion is also significant, as indicative of the principle which should regulate the relations of the Church to the State. The Confession of Augsburg, rightly at least, quotes this saying of the Lord, in its 28th article, as a proof that the two powers, spiritual and temporal, should neither be mingled nor confounded.

2. The Lord will be recognised, not as a judge or divider of inheritances, but as a Redeemer from all sin, from covetousness as well as hypocrisy. Such a lesson is entirely in accordance with the spirit of the third and Pauline Gospel (comp. 1 Tim. vi. 6–10); and needs the more to be cherished, since covetousness is not unfrequently the sin of the pious, who are already comparatively dead to the lusts of the flesh, and free from the pride of the natural heart.—The parable of the rich fool is full of allusions to the Old Testament, especially to the Psalms; see, *e.g.*, Job xxii. 25; Ps. xxxix. 7, xlix. 12; Jer. xvii. 11; Ps. lxxii. 10, 11.

3. When we consider that the parable of the rich fool was delivered in the presence of the disciples, and consequently in that of Judas, we find fresh reason for admiring the Lord's aptness to teach, in this powerful yet indirect reproof of the future traitor.

HOMILETICAL HINTS.

Even the preaching of Jesus had unimpressed and inattentive hearers.—Care for the earthly, instead of longing for the heavenly inheritance.—Covetousness the root of all evil.—Let every man abide in the same calling wherein he was called.—How poor a rich man, and how rich a poor man, may be.—If riches increase, set not your heart upon them.—Earthly prosperity may become a snare.—The anxieties accompanying earthly riches, contrasted with the holy tranquillity of the children of God.—The misery of the selfish enjoyments of the rich.—The vain and deceitful hope of ease in years to come.—God's thoughts are not as man's thoughts.—The sudden death of a worldly man.—The sad lot of him who lays up riches for himself, but is not rich toward God: 1. His painful discontent; 2. his increasing care; 3. his deceitful hope; 4. his irreparable loss.—Riches towards God: 1. The only true, 2. the inalienable, 3. the only all-sufficing riches.

The 15th and 21st verses offer the best openings for homiletical treatment. This parable is also peculiarly adapted for harvest sermons.

Starcke.—*Quesnel*: Earthly possessions often occasion division, uneasiness, and offence.—*Canstein*: Not great possessions, but the power and blessing of God, preserve the life of man.—The blessing of God extends even to the fields of the ungodly, Matt. v. 45.—They who receive the richest benefits often forget their benefactor.—*Nov. Bibl. Tub.*: Earthly minds have always earthly thoughts and plans.—*Majus*: Epicures soon have their eternal reward.—The Lord knoweth the thoughts of man, that they are vain.—*Bibl. Wurt.*: The covetous are unhappy, both in this world and the next.—*Majus*: Earthly riches do not injure those who are rich towards God, as Abraham, David, and Solomon, for they use them according to God's will.

Heubner: Even the closest ties of blood cannot restrain the selfish heart from strife.—What is the self-love of the vain?—Dependence on earthly possessions a folly.—The poor rich fool appears before the judgment-seat of God with a lost name, a lost soul, a lost world, and a lost heaven.—The true riches of men.—*Arndt*: Carnal security: 1. The form it takes; 2. God's judgment concerning it.—*Lisco*: Many children of the kingdom deceived by earthly riches.—Covetousness considered as the destroyer of harvest blessings.—*Krummacher*: How faith and unbelief keep their harvest feasts.—These two classes of men essentially differ from each other, 1. in their views of the blessing received, 2. in the use they make of it, 3. in the dependence they place upon it.—*Gerok*: The rich man a poor man; how men may be deceived.—*Couard*: What is necessary to render earthly cares sinless.—*Kliefoth*: What shall we carry with us through the gates of death?

c. *The Freedom of the Lord's Disciples from Anxious Cares.*
(VERS. 22-34.)

CRITICAL NOTES.

1. *Therefore I say unto you*.—If we take it for granted that this exhortation, to maintain a state of mind free from anxiety, was uttered on the same occasion as the exhortation and parable preceding it (see, however, the preceding remarks, and comp. Matt. vi. 22-34), it is not difficult to point out the connection between this and the former part of our Lord's discourse. The very source of the covetousness, which He had just been opposing, is this over-anxiety, and fear of being exposed to any privation; and this fear becomes none so ill as the Lord's disciple. The chief objects of

earthly care are food and clothing; and the Lord opposes it by directing the attention of the anxious to what they see in the kingdom of nature, but, above all, to the consideration that He, who has already bestowed the greater, will certainly not fail to supply the less.

2. *The life is more than meat.*—"You just reverse matters. Meat ought to be the servant of the life, but the life is the servant of the meat; raiment ought to be the servant of the body, but the body is the servant of the raiment. The world is so blind that it cannot see this."—Luther. If God bestows the greater, He gives us thereby a pledge that He will not withhold the less: Rom. viii. 32.

3. *Consider the ravens.* Comp. Ps. cxlvii. 9.—An indistinct allusion, perhaps, to the miraculous history of Elijah, 1 Kings xvii. 6.—*Κατανοήσατε* means more than a superficial observation, and rather expresses attention, studious regard (to the ravens). In Matthew, we have the more general term, *πετεινά*. Perhaps, at this moment, the birds and lilies, in His immediate neighbourhood, attracted the Lord's attention, and occasioned His use of this figurative language.

4. *Ἐπὶ τὴν ἡλικίαν αὐτοῦ* (to the extent of his life, German version).—See Lange on Matt. vi. 27.

5. *Consider the lilies.*—The use of the plural does not necessarily denote the *κρίνα* as a mass, but also as individuals.—*Πῶς—οὔτε νήθει, κ.τ.λ.*: an indirect question, more copiously expressed in Matthew.

6. *In all his glory.*—When he appeared in the full splendour of his regal state. See 2 Chron. ix. 15.

7. *Μὴ μετεωρίζεσθε.*—The sense in which this verb (whence our word meteor) is used, is well known. See a copious collection of examples in Kuinoel on this passage. *Μετεωρίζεσθαι* can mean nothing else than to raise oneself, in spirit, so far aloft, as to shine like a meteor, but to incur also the lot of so many meteors. Comp. the well-known "*Tolluntur in altum ut lapsu graviore ruant.*" Flights of fancy seem especially to be intended here, since these create imaginary wants, rendering the individual doubly discontented with reality, and so much the more easily tempted to unbelieving anxiety. The more moderate the desires, the more easily will the heart be satisfied.

8. *Rather seek ye the kingdom of God.*—There is no sufficient ground for inserting here the adverb *πρῶτον*, from Matt. vi. 33. According to Luke, the Lord insists that the kingdom of God

must *absolutely* be sought; in which case, this precept differs only in appearance from that given in Matt. vi. 33. The *πρώτον ζητεῖτε*, which is there commanded, is such a seeking as excludes every other care. The disciples of the Lord seek nothing else in the manner in which they seek the kingdom of God. See Lange on Matthew, p. 265.

9. *Fear not*.—Undoubtedly, the fear reprov'd in the preceding verses is chiefly meant; while every kind of fear which might be a hindrance to them, in seeking the kingdom of God, is also included. This seeking could, in no case, be fruitless; since it was the Father's good pleasure to give them that which they desired above all things.

10. *Little flock*.—Perhaps an intentional comparison of the little band of disciples with the "innumerable multitude of people," ver. 1. An expression, also, of the Good Shepherd: comp. Matt. xxvi. 31 and John x. 11.

11. *Your Father's good pleasure*, Eph. i. 4-6.—Not only a *divinum arbitrium cui stat pro ratione voluntas*, but a *bene placitum amoris divini*.

12. *Sell that ye have*.—A climax to the exhortation occurring, in another form, in Matt. vi. 19-21. This saying may certainly be very profitably applied to every Christian: comp. Matt. xix. 21. It is here, however, a special direction to the Apostles, who, in order to live entirely for the kingdom of God, ought to be bound by no earthly ties.

13. *And give alms*.—This command, as well as many of the precepts of the Sermon on the Mount, must not be interpreted *κατὰ ῥητόν*, but in that spirit of wisdom, which is as far removed from selfish limitation as from communistic profuseness. By thus caring for others, they would be making themselves *bags which wax not old*. They were not forbidden to take this kind of *βαλάντια* with them, as they were the other sort, Luke xxii. 35; and in these bags, they would collect a treasure *that faileth not*. This treasure in heaven, spoken of by the synoptical Evangelists, is as much collected in this world, as the *ζωὴ αἰώνιος*, mentioned by St John, is said to begin before death. This treasure, being of spiritual origin and heavenly nature, is also imperishable.

14. *For where your treasure is*, etc.—A saying showing the deepest acquaintance with human nature, and capable of the most various application. The heart of man gradually appropriates to itself the nature of that treasure, to whose attainment its efforts are directed. The heart of him who makes gold his god, becomes as hard and cold as that metal; he who makes flesh his arm, or takes

it for his idol, becomes more and more sensual, and acquires the properties of that which he loves. But he who has treasure in heaven, naturally fixes his eye and heart upon the invisible world; and he who has no higher good than God, yields Him also the first place in his affections. This is the key to that inexpressibly rich saying of a Father of the Church, "*Domine, quia nos fecisti ad te, cor nostrum inquietum in nobis, donec requiescat in te.*"

DOCTRINAL REFLECTIONS.

1. See the Critical Notes.

2. To appreciate the high value of this instruction of the Lord, we have only to put ourselves in the place of the Apostles, who had left all for His sake. Undoubtedly, it was not only the eleven whom the remembrance of these words preserved from despondency and anxiety: the echo of these encouraging promises, which he would certainly afterwards hear, resounded also in the soul of Paul, who was not yet sitting at the feet of Jesus. See Phil. iv. 6, 7, and comp. 1 Pet. v. 7.

3. The holy freedom from care, which the Lord here inculcates upon His disciples, has nothing in common with the light-minded carelessness of those who never think of to-morrow; for there is a Christian carefulness which impels a man to pray, but, at the same time, to work also. The Lord is only blaming that caring, which acts as if everything depended, after all, upon care, instead of thinking of the rule,

"Mit Sorgen und mit Grämen,
Lässt Gott sich gar nichts nehmen,
Es will erbeten sein."

Luther makes a very just distinction when he says, "The care which proceeds from love, is commanded; the care which sets faith aside, is forbidden."

4. This part of our Lord's discourse offers abundant proof, how He, who loved mankind, was also a lover of nature: He makes choice of the ravens and lilies, to be preachers of consolation to His disciples. If, however, we would feel the full beauty of these figures of speech, we must behold Him who utters it with the eye of a John, and recognise in Him the Eternal Word, without whom nothing was made, and who created both the ravens and the lilies of the field. The emblems of God's fatherly care, which He points out to us, are not merely the fruits of His imagination, but, what is more, they are also the works of His creative power.

4. This encouraging address to the little flock, contains the fruitful germ of the evangelical and Pauline doctrine of predestination. At the same time, we receive an important hint, as to the point of view from which it is the Lord's will that this doctrine should be viewed and represented, viz., as a consolation to anxious believers, and not as an occasion for vain questionings. The consolation, here given, remains the same, though the number of Christ's disciples should be increased a million-fold. Their number is always a small one, when contrasted with the majority of the unbelieving world; and it may always be said of the Lord's friends, "Behold, I send you forth as sheep among wolves," Matt. x. 16. But these few and defenceless ones may, all the more, depend upon the help and protection of their heavenly Father.

HOMILETICAL HINTS.

How far the Lord's disciple may, and how far he may not, take thought for his temporal maintenance.—The difference between the care of the blind heathen, the worshipping Israelite, and the believing Christian.—The preaching of the ravens and lilies.—Excessive care for temporal matters, is, 1. partly unnecessary, 2. partly in vain, 3. partly hurtful to higher interests.—Wouldst thou be raised above care for the less, which thou hast not yet? Look at the greater, which has been already bestowed upon thee.—The impotence of our care to alter anything in our outward condition, if such alteration be contrary to the will of God.—God clothes, 1. Solomon with glory, 2. the lilies with more glory, 3. His believing people with more glory than Solomon and the lilies together.—"Mind not high things, but condescend to men of low estate," Rom. xii. 16.—"In quietness and in confidence shall be your strength, Isa. xxx. 15.—Your Father knoweth that you have need of these things: 1. There is One who knows what we want; 2. this One is our Father; 3. Jesus leads us to this Father.—Fear not, little flock: A word of consolation, 1. for the Apostles in the midst of an unbelieving world, 2. for the Evangelical Church in the midst of numerous enemies, 3. for every society of Christians, separated from a degenerate and hierarchical Church.—They that buy, as though they possessed not, etc., 1 Cor. vii. 30.—Christian Communism contrasted with its caricature in the present century.—The art of giving so as to become not poorer, but richer.—The security of the treasure laid up in heaven.—Where the treasure is, there is the heart, whether, 1. on earth, or, 2. in heaven.

Storke: Christians must occupy the middle ground between anxious care and too great carelessness.—*Arndt*: Let us diligently study the book of nature, as well as the Scriptures.—*Quesnel*: The experience of our impotence in small things, should teach us to submit to God in more important matters.—*Canstein*: Fine clothes, and magnificence in other matters, are but vanity, and cannot equal the beauty of a flower of the field.—Christ does not forbid the labour of the hands, but the uneasiness and mistrust of the heart.—The children of princes and kings have no need to torment themselves with petty cares; how much less, then, have Christians!—*Canstein*: If God purposes to bestow heaven upon us, why should we take anxious care for our earthly sustenance?—There have been at all times few true believers, compared with the multitudes of the ungodly, Ps. xii. 2.—*Cramer*: To do good to the poor is the duty of all Christians, Isa. lviii. 7.—Let him who would be benevolent, be so at his own expense, not at that of others.—*Nov. Bibl. Tub.*: No capital is better or more securely invested than alms.—Ask thyself, O soul, where is thy treasure and thine heart?—*Heubner*: The right order among the objects of our solicitude.—The unhappy folly of earthly cares.—The chief care of Christians.—Care not how long, but *how*, thou livest.—*Couard*: On earthly care: It is, 1. unworthy of us; 2. highly dangerous; 3. extremely foolish; and, 4. utterly useless.—*Westermeyer*: The care forbidden by God: 1. How far it is forbidden, and, 2. why.—*Claus Harms*: A harvest sermon in the Sommerpostille, 6th edit., p. 349.

5. *The Watchfulness and Conflict of the Lord's True Disciples*
(VERS. 35–59). (Parallel to Matt. xxi. 43–51.)

a. VERS. 35–48.

35 Let your loins be girded about, and your lights burning; 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. 37 Blessed are those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are these servants. 39 And this know, that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. 40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. 41

Then Peter said unto Him, Lord, speakest Thou this parable unto us, or even to all? 42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? 43 Blessed is that servant, whom his lord, when he cometh, shall find so doing. 44 Of a truth I say unto you, that he will make him ruler over all that he hath. 45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; 46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. 47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

CRITICAL NOTES.

1. *Let your loins be girded about.*—This exhortation to watchfulness is very suitably united to the exhortation, in the preceding verses, to confidence and freedom from anxiety. They had, indeed, good reason to be without care, since it was their Father's good pleasure to give them the kingdom (ver. 32); but they could only inherit it by awaiting, in watchfulness and activity, the coming of their Lord. The exhortation which follows, contains, indeed, some allusion to the parable of the ten virgins (De Wette), but it also contains several peculiar features, placing the nature and means of Christian watchfulness, as well as its blessing, in an entirely new light. The form and contents of the parable which follows, are far more copiously given here than in Matt. xxiv. 42-51.

2. *Your loins girded—your lights burning.*—Two characteristics of a servant prepared to receive his absent but expected master in a suitable manner. The long garments of the Oriental must be girt up, that they might not hinder him in going and serving. See Wetstein on this passage, and compare 1 Pet. i. 13, a reminiscence perhaps of these very words. The light must also be kindled, if the Lord were expected in the night. The first image depicts especially the diligence, the second the watchfulness, of the faithful servant.

3. *When he will return from the wedding.*—A slight departure from the usual figure, according to which the heavenly γάμοι do not begin till after the παρουσία of the Son of man: see, e.g., Matt. xxv. 1-13. The Messiah is here represented as celebrating His nuptials in heaven, surrounded by friends and guests, and returning to His dwelling, after the marriage supper is over, to crown

His faithful servants with joy and honour. It is not said that the latter further celebrate His marriage after His return; the festivities attendant on this event are rather represented as over. (Bengel and Stier think otherwise.) But His servants, who have faithfully awaited Him, are entertained by Him at a meal prepared expressly to honour them, at which their Lord appears not in the character of a bridegroom, but of a servant. It is obvious that it would be extremely forced to interpret every separate feature of a parable dogmatically, and that we must only observe the *tertium comparationis*.

4. *They may open to him immediately.*—Because they have nothing to conceal, nor have they fallen asleep. *Vult suos esse expeditos*, Bengel.

5. *Blessed are those servants.*—The blessedness of these faithful servants is here described by various particulars. First, the Lord will cause the temporary absence, which had hitherto separated Him from them, to cease, and will be nearer to them (*παρελθών*) than He has been. Secondly, He will now gird Himself, and take upon Him the servant's office. How literally the Lord fulfilled this particular of His own description, appears from John xiii. 4. Thirdly, He makes them sit down at table, and spreads before them His choicest dainties. It is unnecessary to imagine that these were brought by Him from the wedding supper, or sent thence to His dwelling (Kuinoel). To these a fourth particular is added, ver. 44, that the management of all their lord's possessions is now entrusted to those servants, to whom, hitherto, only a part of His property had been committed. It is not, however, necessary to see here any allusion to the Saturnalia of the Romans (Grotius), in which both good and bad servants were publicly waited on by their masters. We are rather reminded of the custom of the ancient Hebrews, who let their servants share their sacred feasts.

6. *In the second watch—in the third watch.*—The Romans divided the night into four watches, *diei inclinatio*, *gallicinium*, *canticinium*, *diluculum*,—a division which the Jews received from them. See further, among others, Friedlieb's *Archäologie der Leidensgeschichte* on Luke xxii. 60–62. There is no reason for the view, that the Lord here followed another division, into only three watches (Lisco, Olshausen). He does not mention the fourth, that His disciples may perceive that it is not at the latest possible hour that His return is to be expected; nor the first, because this would weaken the whole description of the faithful servants. His *παρουσία* is not so soon as

impatience, nor so late as indifference supposes; but in the middle of the night, just when the temptation to fall asleep is greatest, and must therefore be most vigorously resisted. It may be delayed longer than the servants expected; but whether it take place in the second, or the third watch, he who is faithfully waiting at his post, shall by no means lose his reward.

7. *If the goodman of the house, etc.*—A modification of the figure of speech hitherto employed, by which they, who were hitherto represented as servants waiting during their lord's absence, are now compared to the owner of a house, who has to be on his guard, lest his property should be stolen.—*The thief*; not the ἄρχων τοῦ κόσμου (Olshausen), but the Son of man, ver. 40, who will come as unexpectedly to His disciples. It is remarkable, how this comparison of the παρουσία to the coming of a thief was transferred, in various forms, to the apostolic writings, and afterwards heard from the mouth of the glorified Saviour. See 1 Thess. v. 2, 6-8; 2 Peter iii. 10; Rev. iii. 3, xvi. 15. This comparison is evidently taken from the point of view of those sunk in earthly enjoyments and inactive repose, and to whom the appearing of the Son of man would be not a joyful, but a terrible event.

8. *Be ye therefore ready also.*—See Lange on Matt. xxiv. 43, 44.

9. *Then Peter.*—There is no ground for questioning the authenticity of this inquiry, nor for considering it merely an insertion of St Luke's (De Wette). On the contrary, it is quite in keeping with the character of this Apostle. It is also remarkable, in a psychological point of view, that it should have been put by the very Apostle who most of all needed this warning (Matt. xxvi. 41), and who so sadly forgot it. It is much to be feared, from the acknowledged notorious earthly-mindedness of the disciples at this period, that this question related more to the former than the latter part of the parable; more to the reward promised, than the watchfulness required; and that Peter was desirous of knowing whether this high distinction (ver. 37) were destined only for himself and his fellow-disciples, or for others (ἡ καὶ) besides.

10. *And the Lord said.*—The Lord neither sanctions the notion, that the parable concerned all (Friedlieb), nor that it was chiefly directed to the Apostles (Ewald); but He continues His figure of speech in such a manner that Peter, after some consideration, might easily answer his own question. This answer is equivalent to saying, that the more extensive the sphere of activity to which a servant of the Lord is promoted, the more is his need of watchfulness in-

creased, and the more severe will be the punishment he must expect if he neglects his duty. A lesson of extreme importance to all the Apostles, and most of all to Peter, whose question had elicited it; comp. Matt. xvi. 18.

11. *Who then is that faithful and wise steward?*—The οἰκονόμος (comp. 1 Cor. iv. 2) was an agent between the master and his slaves, charged, like Eliezer in Abraham's house, and Joseph in Potiphar's, with the care of the whole household. It was, in the highest sense of the word, a place of trust, in which therefore fidelity was in every respect required. The Apostles were called upon to occupy the same relation, and perform the same duties, to ordinary believers, as the οἰκονόμοι to the other servants, viz., "to give them their portion of meat in due season." The reward of the faithful servant was to consist in the still further, and considerable, enlargement of his sphere of activity.

12. *But and if that servant.*—Emphatically ἐκεῖνος, so that the Lord very distinctly alludes to the before-named οἰκονόμος. He represents him as seduced by carelessness into two great sins,—into harshness and tyranny to others, and idleness and luxury in himself. This latter notion is more strikingly expressed in Matthew (ch. xxiv. 49), by eating and drinking with the drunken. The peculiar feature of the unfaithful steward's tyranny, is his oppression of his faithful but defenceless fellow-servants, and detention of their appointed portion; while he fills the house entrusted to his care with bad characters, and makes it a scene of licentiousness. This picture of unfaithful apostles, pastors, and teachers, resembles Ezekiel's description of the shepherds (Ezek. xxiv.), who feed themselves instead of their flocks. The whole history of the Church furnishes examples of such worthless pastors. It is deserving of notice, how the spirit of this warning diffuses its light, as it were, through the Epistles of St Peter. See, *e. g.*, 1 Pet. v. 3; 2 Pet. iii. 3.

13. *Διχοτομήσει αὐτόν.*—For various views of this expression, see Lange on Matt. xxiv. 50. Much, at all events, is to be said in favour of not understanding this word in a milder sense, but of literally translating it—"he will cleave him in two parts." On the other hand, it must not be overlooked, that after this punishment a portion is appointed him with the unbelievers, and he is consequently represented as still alive. The word only occurs here and Matt. xxiv. 51; compare 2 Sam. v. 20, vi. 7, 8; 1 Chron. xiv. 10, 11. This image is the more striking, when we consider that this

punishment is threatened against a miscreant, who at first seems faithful, but afterwards proves unfaithful; and thus shows a heart most ruinously divided. “*Qui cor DIVISUM habet DIVIDETUR.*” Bengel.

14. *With the unbelievers.*—According to Matthew, with the hypocrites. The prominent idea is, that the Lord will judge His servants according to the state in which He finds them; and that no past fidelity can save them, if they afterwards fall into carelessness and unfaithfulness, because of the delay of His coming. We find the same idea in another form, Ezek. xviii. 24.

15. *And that servant.*—The Lord defends the sentence He had just pronounced against the charge of too great severity, by giving due prominence to a universal principle, viz., that the greater the light bestowed upon an individual, the greater is the guilt of his sin; and that it is by the varying degrees of punishment that the impartiality and righteousness of the judge is recognised. All evil servants are punished,—even they of whom it may be said, in a certain sense, that they knew not their lord’s will, since this ignorance is never complete and absolute in any one, except by his own fault. Some knowledge, however imperfect, must be presupposed in all, since not only the light of a special revelation, but the light of conscience, has been bestowed upon man. Compare the saying of Calvin: “*Tenendum memoria est, qui regendæ Ecclesiæ præfecti sunt, eos non ignorantia peccare, sed perverse et impie fraudare Dominum suum. Hinc tamen generalis doctrina colligi debet, frustra ad ignorantiae patrocinium confugere homines, ut se a reatu liberent.*” Comp. Jas. iv. 17.—*Many stripes.* Though the appointed number of stripes, according to the Mosaic law (Deut. xxv. 2), was restricted to forty, it is obvious that such a limitation would be opposed to the whole spirit of the parable. The same principle, however, which is laid down, Deut. xxv. 2, viz., that the number of stripes is to be in proportion to the magnitude of the offence, is here set forth by the Lord.

16. *Unto whomsoever much is given,* in temporal as well as in spiritual matters.—The greatest privileges are accompanied by the greatest responsibilities. Ἐδόθη πολὺ, not to be limited to the *magna et accurata religionis scientia* (Kuinoel), but to be understood, generally, of the trust committed to the highly promoted οἰκονόμος, and so far, also, of the confidence reposed in him.—Πολὺ ζητηθήσεται, i.e., of official activity (Meyer), of which a strict account shall be demanded. Though παρέθεντο and αἰτήσουσιν are expressed im-

personaliter, it is yet scarcely possible, in this connection, to exclude the idea of the servant's lord, who, having placed confidence in him, will hereafter judge of his service.—*Of him will they ask the more, περισσότερον.* According to Meyer, "more than was committed to him, since he ought to have obtained a surplus with it." But where, then, is the idea expressed, in this parable, that it was the duty of the faithful servant to trade with his lord's money? The connection seems rather to favour the interpretation, *plus quam ab aliis*, which can only seem flat and unmeaning, if we forget that this whole expression is proverbial in character; the parallel, too, of the two sentences is better preserved by this view of the sense.

DOCTRINAL REFLECTIONS.

1. We need not be surprised that the Lord should so decidedly represent His disciples as dependent servants; for it was not till a later period of His intercourse with them, that He addressed them as "friends" and "children." The high honour He here promises to the faithful servant, shows how high a position His servants occupy in His eyes, and what love He felt for His disciples. With the exception, perhaps, of the promise, Rev. iii. 21, we know of no saying of the Saviour which sets forth so rich and surpassing a reward to the life of the faithful as this 37th verse.

2. It is evident, that the parable of the faithful and unfaithful *οἰκονόμος* has a very special application to the preachers of the Gospel, who, standing in a higher position than others, are also exposed to greater dangers. After these expressions of the Lord, we the better understand the holy fear of the Apostle, 1 Cor. ix. 27.

3. The force of the parable is weakened, if we conceive that any individual is designated by the unfaithful steward (*Vitringa*, e.g., explains it of the Pope). Under the form of a concrete personality, a type, rather, is described, easily recognisable, not in Rome alone, but in all Church despots and hierarchs. In order to make manifest the inward unfaithfulness of all such, though perhaps they began with an appearance of fidelity and obedience, and were externally ranked among His servants, the Lord has only to delay a little longer. Then the old Adam, for some time concealed and adorned, comes to light again of its own accord, and not unfrequently in its most hideous aspect. Even since the Middle Ages, unbounded arrogance and assumption, towards "the people which knoweth not the law," have often gone hand in hand with luxury

and sensuality. But the Lord is as mindful of what is done in His name by an unsanctified clergy, as of what is practised against His defenceless servants by the spirit of Antichrist.

4. The whole description of the terrible punishment awaiting the unfaithful servant, bears the character of a *justitia retributiva*. They who believe that, from an evangelical point of view, punishment in a judicial sense cannot be spoken of, but only loving correction for the moral improvement of the offender, can scarcely have estimated aright the terrible earnestness of expressions like those of vers. 45—48. It is also worthy of notice, that, while the Lord makes a distinction in the degree, He makes none in the duration, of the final retribution. That they also, to whom their Lord's will was less known than to others, should be threatened with this judgment, is perfectly justifiable. For if even the heathen, according to Rom. ii. 15, have the *ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν*, so that they are without excuse, how much less can a servant of Christ reckon on entire impunity, because, in some particular case, he may be ignorant of his Lord's will !

HOMILETICAL HINTS.

The life of Christ's disciples must be a life of watchfulness.—The nature of Christian watchfulness : 1. Vigilance ; 2. activity ; 3. circumspection.—The motives to Christian watchfulness : 1. The certainty, 2. the suddenness, 3. the final award, of the Lord's coming.—What does the Lord require from His faithful servant ? 1. An eye open to His light ; 2. a hand active at His work ; 3. a foot ready, at any moment, to meet Him, and to open to Him.—What does the Lord promise to His faithful servant ? 1. Honourable distinction ; 2. perfect satisfaction ; 3. corresponding elevation.—The connection between this representation and that of Luke xvii. 7—10.—In the kingdom of God, the gracious reward of His servants depends, not on the length, but on the faithfulness, of their service. The Lord will judge them according to the state in which he finds them.—The thief in the night : 1. How unexpectedly he comes ; 2. with what watchfulness must his coming be expected.—Increasing carelessness, a sign that the coming of the Son of man is not distant, but very near at hand.—The minister of the Gospel an *οἰκονόμος* : this image expresses, 1. his high rank, 2. his holy calling, 3. his heavy responsibility.—“It is required in stewards, that a man be found faithful,” 1 Cor. iv. 2.—The *οἰκονόμος*, in the kingdom of God, no ruler over the men-servants and maidens, but still less their

slave.—Great temptation to carelessness is involved in the delay of the Lord's coming.—Injustice committed by His ambassadors, towards even one of the least of His servants, is insufferable to the heavenly King.—Excessive harshness to others, and excessive self-indulgence, not unfrequently united in the hireling, who has not a shepherd's feeling for the flock.—The *jus talionis* in a theocratic sense.—Different degrees, 1. of the pardonableness, 2. of the retribution, of sin.—Even ignorance, with respect to the Master's will, may be our own fault.—It would be better for the unfaithful *οἰκονόμος* to have been the lowest of the servants in that day.—He who is distinguished above others, can only rejoice with trembling; comp. Heb. ii. 3.—The higher we are placed, the deeper are we capable of falling.

Starcke: When God knocks, we ought immediately to open the door of our hearts to Him, and willingly and joyfully to receive Him, Rev. iii. 20.—*Brentius*: Masters should recompense the love and faithfulness of their servants with love and faithfulness.—To be always found in the performance of good works, the best preparation for eternity, Rom. xiv. 8.—The best blessedness of believers dates from their happy death, Rev. xiv. 13.—*Majus*: There is a moment upon which eternity depends; everything may be lost in a moment: we must therefore ever be watchful.—*Osiander*: All ought to watch, especially ministers, that they may encourage others in watchfulness.—*Cramer*: The faithful steward of God must be both wise and faithful.—It is the duty of all the servants of the house, to conduct themselves according to the directions of such a steward.—An unthankful world does not appreciate the fidelity and diligence of God's steward; but God will reward him the more richly, on this account.—*Quesnel*: Two crimes are common in ungodly preachers: ruling their hearers tyrannically, and living in idleness and luxury.—*Hedinger*: Unfaithfulness punishes its owner.—*Cramer*: When people are most secure, their destruction is nearest.—Terrible punishments follow terrible sins.—Knowledge and obedience are never separated in true Christianity.—*Nov. Bibl. Tub.*: Let none esteem him fortunate, who has many gifts, and does not live accordingly.—God's grace and justice do not detract from each other, but both confirm His holiness.

Lisco: The different servants.—On the preparation of Christ's faithful servants for their Lord's coming: 1. Watchfulness; 2. faithfulness.—*Arndt*: The true characteristics of watchfulness: 1. Its inward nature; 2. its happy consequences; 3. its universal necessity.—The glory of the faithful, and disgrace of the unfaithful servant.

—*Heubner* : The judgment of God takes into account whatever may increase or extenuate a fault.—We are but stewards, and must give account of our stewardship.—*Krummacher* : The watching servant in our days, a missionary sermon (Sabbath-Glocke v., p. 17, etc.).—*Kliefoth* : The coming of the Lord.—*Gerok* : The good day's work of one of God's workmen.—*Thomasius* : Readiness for the day of the Lord.

b. VERS. 49-59.

49 I am come to send fire on the earth ; and what will I if it be already kindled? 50 But I have a baptism to be baptized with ; and how am I straitened till it be accomplished ! 51 Suppose ye that I am come to give peace on earth ? I tell you, Nay ; but rather division : 52 For from henceforth there shall be five in one house divided, three against two, and two against three. 53 The father shall be divided against the son, and the son against the father ; the mother against the daughter, and the daughter against the mother ; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law. 54 And He said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower ; and so it is. 55 And when ye see the south wind blow, ye say, There will be heat ; and it cometh to pass. 56 Ye hypocrites, ye can discern the face of the sky, and of the earth ; but how is it that ye do not discern this time ? 57 Yea, and why even of yourselves judge ye not what is right ? 58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

CRITICAL NOTES.

1. *I am come*.—To the inquiry, what is the connection between this part of our Lord's discourse and the preceding, the simplest answer certainly is, the *neutiquam coherens* (Kuinoel). At all events, the manner in which Olshausen and others point out the connection of ideas, is, in our idea, extremely forced. If some connection be insisted on, the view of Meyer, that "the greatness of the responsibility, ver. 48, as well as the serious need of the fidelity demanded, being increased by the difficulty of the circumstance mentioned ver. 49, needed, therefore, to be made still more evident to the disciples," is perhaps the simplest.

2. *To send fire on the earth*.—The question is, what fire the Saviour here intends. The answer, that the fire of contention is to be understood, is the most natural, but presents this difficulty, that

then ver. 51 is but a mere repetition of what has been already said in ver. 49. If *πῦρ* here is exactly the same as *μάχαιρα*, Matt. x. 34, and *διαμερισμός*, ver. 51, we cannot easily imagine that the Lord would have unconditionally desired the kindling of such a fire. On the other hand, however, there is not the slightest ground for interpreting it directly, with many Fathers, and some modern expositors, of the fire of the Holy Ghost; in which case *βαλεῖν* would certainly be an unsuitable expression. It is, undoubtedly, best to depart from the ordinary meaning of the metaphorical expression, and to understand by it the extraordinary excitement of spirit which Christ would bring about, when His Gospel should be universally proclaimed; compare Luke xxiv. 32. As fire has, on one hand, a warming and purifying, but, on the other, a dissolving and destroying, power, so also is it with the appearing of Christ, which the Gospel announces. We must not, however, overlook the fact, that the Lord is rather contemplating the latter than the former side of the question, as is decidedly apparent from ver. 51. The Lord's coming had already produced separation; but this fire would not burn, with its full force, till after His death and ascension.

3. *Καὶ τί θέλω, εἰ ἤδη ἀνήφθη*.—The usual interpretation (Kuinoel, Bretschneider, De Wette), which refers to Matt. vii. 14, "How much do I wish that it were already kindled?" has the meaning of *εἰ* against it. Schleiermacher's rendering, "What do I wish more, though it is already kindled?" is preferable. It better agrees, however, with the whole tone of the speech to translate it, with Grotius and Meyer, "And what will I? would it were already kindled!" The Lord, however, entertains this wish, not only because His approaching and terrible sufferings lay between the time when He was speaking and the kindling of this fire (Meyer), but, rather, because the sanitary, as well as the destructive, effect of this fire, was present to His mind; and because He knew that the impurity of the earth could not otherwise be exterminated.

4. *A baptism*.—The earthly flood of suffering, in which He must first be immersed, is here contrasted with the heavenly fire.—*To be baptized with*. An image of the depth and severity of His sufferings, which were like a baptism by immersion: comp. Matt. xx. 22, John i. 33.—*And how am I straitened, πῶς συνέχομαι*. A straitening, arising neither from longing and desire alone (Euth. Zigab., De Wette), nor from fear and anxiety only (Meyer and others), but, rather, from both states of mind united. Undoubtedly, we have

here a *συνοχή καρδίας*, no less than in John xii. 27, and 2 Cor. ii. 4; and he who sees anything offensive in the Lord's human struggle against suffering, is regarding Christ from a Docetic point of view. But such a struggle against suffering can never arise in the heart of the holy Son of man, without His feeling, at the same time, the constraint of a love which is only obliged to be baptized with this baptism because it freely chooses to be so. A like union of anguish and desire are seen in the woman (John xvi. 21) who hath sorrow when her hour is come, and yet, in the very midst of this sorrow, feels love, and an inward longing soon to embrace her child.

5. *Suppose ye*, etc. Comp. Matt. x. 34, 36.—Only the perplexity of some interpreters could have led them to believe, that the result of the Lord's coming is here spoken of exclusively *ἐκβατικῶς*, and not *τελικῶς*. We may rather say, that the Lord is not here speaking of the highest and ultimate, but still of a very essential, purpose of His appearing upon earth, which was again to become a means for the attainment of a higher object, viz., a peace which could only be arrived at through this conflict. The division which the Lord caused on earth, was, and is so universal, that He might, in a certain sense, say of Himself, that He caused nothing else but (*ἀλλ' ἤ*) division. This phenomenon was so little unexpected or accidental, that it was, on the contrary, both foreseen and designed by Him, not as something good and desirable in itself, but as the only way in which He could erect His kingdom of peace below upon a sure foundation. For a kindred representation, see Luke ii. 34; John ix. 39. It is because Christ is the Sun of righteousness that His glowing heat cannot but kindle the torch of discord. When the holy God comes into personal contact with an unholy world, resistance and strife are inevitable; and these will be directed not only against Himself, but will take place between man and man, as soon as these begin to range themselves as subjects or opponents of His kingdom.

6. *Five in a house*.—The number five here, as also in the mention of the sparrows, ver. 6, is peculiar to Luke. Where three are divided against two, and two against three, it is so much the more difficult to bring them together again. The holiest ties are broken through; and the Lord has both friends and enemies, as well among the male as the female sex, who, for His sake, contend with each other. "*Non additur gener, nam hic aliam constituit familiam.*" Bengel. Comp. the prophetic saying, Micah vii. 6, with this whole description. It is not till the Lord appears as Prince of

Peace that this discord between the three, on the one side, and the two, on the other, will be satisfactorily extinguished.

7. *And He said also to the people.*—Luke rightly notes, that the Lord's discourse to His disciples terminates here. What now follows, is more adapted to the mixed multitude of auditors, among whom would be some who were enemies, and some like-minded with the Pharisees. According to Matt. xvi. 1, etc., the Lord directed the subsequent censure to the Pharisees and Sadducees especially; the expressions in the two Evangelists are, however, more or less different. If we desire to find a connection between this and the preceding section, we may observe, that the Lord now proceeds to state the reason of so much discord and misunderstanding as He had just described, viz., the mistaking the signs of the times, which were unequivocally pointing to the kingdom of Messiah.

8. *A cloud.*—The cloud which arose out of the west, from the quarter of the sea, was looked upon as a sign of approaching rain, see 1 Kings xviii. 44; while the south wind was considered a sign that heat might be expected, Job xxxvii. 17. The *καύσων* here spoken of, is certainly that glowing heat which was produced in Palestine by the south wind, called in the LXX. קָרִים. With the sound conclusions drawn from these signs of the weather, which were quickly (*εὐθέως*) arrived at in daily life, and generally verified by the event, is sadly contrasted the universal blindness with respect to what was infinitely more important, and quite as easily perceived.

9. *Ye hypocrites.*—The conclusion of this discourse unmistakably returns to the tone with which it had begun. When we consider how far the leaven of the Pharisees had spread among the people, it is evident that the multitude might be thus addressed with the greatest propriety. Since they were able to discern the face of the sky and of the earth (John iv. 35), it could only be want of will, if they wholly failed to observe the gracious rain and quickening warmth which were being bestowed in these times of the kingdom of heaven. Men are always able to form the best judgment concerning those things which they have most at heart. Since, however, the advent of God's spiritual kingdom was really a matter of indifference to them, they did not think it worth the trouble to pay attention to those signs of the moral world, which offered such convincing proof that "the fulness of the times" was come. The Lord, on the contrary, would have His contemporaries

spiritual meteorologists, and also reproves them, on a later occasion, because they knew not the time of their visitation, Luke xix. 44.

10. *Of yourselves*, ἀφ' ἐαυτῶν, Luke xxi. 30.—They were wanting, as appears from the preceding verse, in the proper gift necessary for discerning what was right in spiritual matters (κρίνειν, *secernere*). When they judged of the appearance of the sky and of the earth (ver. 56), they did it independently, ἀφ' ἐαυτῶν, without being first directed by others. It became them, then, to apply the standard of a natural feeling of truth and duty in other matters also, without first waiting for the prompting of their spiritual leaders. In vers. 58 and 59, the Lord adduces a special case, in which such a κρίσις ἀφ' ἐαυτῶν might be applied; while He leaves to their own reason and conscience the application of the rule, here laid down, to higher and more important concerns.

11. *When thou goest*, etc.—Γάρ here introduces the mention of the special instance, by which the Lord seeks to illustrate His meaning: comp. Matt. v. 25, 26. He supposes an individual and his adversary (ἀντίδικος) on their way to their lawful superior (ἄρχων), because, as appears from ver. 59, a dispute had arisen between them on account of an unpaid debt. If, then, the former should persist in his proceeding, the result might be very easily foreseen. The adversary, with whom the debtor had not been reconciled, would “hale” (κατασύρῃ) him to the judge (κριτής); and he, having satisfied himself of the justice of the demand, would deliver the accused to the officer, who would cast him into prison (πράκτωρ, *exactor, executor*, a lawfully appointed official in the Roman courts, whom Matthew more generally designates ὑπηρέτης); and there he must remain till he has discharged the debt to its full amount. Matthew names τὸν ἔσχατον κοδράντην; Luke, still more strongly, τὸν ἔσχ. λεπτόν, the very last mite, equal to half the farthing. How much misery, then, would he have escaped, and how much would he have consulted his interest, by effecting a peaceable reconciliation with such an ἀντίδικος, before the last decisive step had been taken! Δός ἐργασίαν,—a Latinism, perhaps sufficiently known to Theophilus as a Roman legal term.

Thus, then, does the Lord summon His hearers to reconciliation, for their own interests' sake, and would have them manifest, by such conduct, that they were capable ἀφ' ἐαυτῶν κρίνειν τὸ δίκαιον. Considered in itself, this exhortation has the same tendency as the parallel passage in Matthew, with this difference merely, that in Luke, the judicial form of the proceeding is somewhat more fully

detailed. To the question, in what connection does this warning in vers. 58, 59 stand to vers. 54, 56, we acknowledge that, among all the various expositors, we have not found one who offers a satisfactory answer. The threads uniting the different parts of Luke xii. grow looser as the chapter draws to an end. In general, it may be said, that the Lord is here calling upon His hearers no longer to suffer their judgment to be guided by others, as they had hitherto done (in consequence of which they had not recognised the signs of the times), but to make more use of their own eyes. He illustrates His meaning by an example—vers. 58, 59; but neither the letter nor the spirit of His words offers a single proof, that this example is to be viewed as a parable, and that He intended to exhort them, thereby, to timely repentance, “lest, since the Messianic crisis was so near, they fall under the judgment of Gehenna;” Meyer. It is wholly arbitrary to see, in the *ἀντίδοκος*, an allusion to the devil (Euth. Zigab.), to the poor (Michaelis), to God (Meyer), or to the law (Olshausen); and in the *φυλακή*, an image of Gehenna. The desire of finding, in vers. 57–59, a fitting conclusion to a well-connected discourse, has led expositors upon a wrong track. The Lord, however, offers no single proof in favour of the opinion, that by this change of form He is summoning to repentance, while the word used, Matt. v. 25, is of an entirely different meaning. It is undoubtedly better, when necessary, to give up seeking to ascertain the connection which surely exists (Kuinoel, De Wette), than to substitute, for the simple meaning of the words, a deeper signification, which none of His original hearers could have attributed to them, without a special intimation from the Lord.

DOCTRINAL REFLECTIONS.

1. In the former part of this discourse, the Lord exhorted His disciples to watchfulness and fidelity; the latter part, so far at least as it was specially addressed to the Apostles, was calculated to prepare them for conflicts and hardships, and thus to obviate the offence which they might otherwise have taken, when His cause, instead of triumphing, should be attacked and oppressed. The reason of this conflict was, partly, the insensibility and earthly-mindedness of the people, who neglected noticing the signs of the times, and blindly followed their spiritual leaders, instead of seeing with their own eyes.

2. We have, in these expressions of our Lord, so far as they directly relate to His own person and kingdom, a striking revela-

tion, on the one hand, of His true humanity; on the other, of His proper deity. With genuine human feeling does He struggle against suffering, and long for the beginning of the conflict which would succeed it. But it is with divine knowledge that He, at the same time, estimates the result of the battle, and pronounces the indispensable necessity of His baptism of suffering, if the fire is to be kindled on earth.

3 We have already heard our Lord speak, more than once, with sadness and deep feeling of His approaching sufferings. But this is the first manifestation of that truly human self-conflict, in the prospect of the impending struggle, which was afterwards renewed, with still greater intensity, John xii. 27; Matt. xxvi. 38. This inward sorrow, and constraint of love, constitute important elements among His secret sorrows.

4. It is one of the strongest proofs of the unparalleled importance of the Lord's person and coming, that He causes such division among mankind. He ever awakens the most lively sympathy, or the strongest antipathy, but in no case produces apathy. The Gospel never could have cost so much strife and blood, if both sides had not been deeply persuaded that their highest and holiest interests were involved.

5. Observation of the signs of the times is one of the holiest obligations, which the Lord lays upon all who would be capable of forming an independent judgment concerning the affairs of His kingdom. Meanwhile, the blindness of His contemporaries was increasingly apparent, on every occasion. Men who manifest an unusual measure of sound sense, in matters of this life, are stupidity and insensibility itself, when the question is, to distinguish between light and darkness, truth and error, in spiritual matters. A sad proof of the power which the corrupt heart exercises over the darkened understanding. See Rom. i. 18; Eph. iv. 18.

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The fire which Christ kindles on earth, a fire, 1. warming what is cold, 2. purifying what is unclean, 3. consuming what is evil.—Suffering, a baptism.—A threefold baptism necessary to Christians: 1. The water-baptism of sprinkling; 2. the spiritual baptism of renewal; 3. the fiery baptism of trial.—The “straitening” of anguish and love with which the Lord foresees His approaching sufferings.—The division which Christ causes on earth: 1. A strange phenomenon, if we consider, *a.* the King, Ps. lxxii. *b.* the funda-

mental law of His kingdom, John xiii. 35; 2. an explicable phenomenon, if we direct our attention, *a.* to the strictness of the Gospel, *b.* to the sinfulness of the human heart; 3. an important phenomenon; for, *a.* this division is a proof of the high importance of Christianity, *b.* and a means for its establishment, propagation, and victory.—Christ's announcement of the strife which would be caused by His coming, a proof, 1. of the infallible omniscience, 2. of the holy severity, 3. of the infinite love, of the Lord.—The King of truth puts an end to all false peace.—The fire kindled on earth not a curse, but a blessing.—We must, if necessary, renounce even our nearest relations for Christ's sake.—The spiritual, as well as the natural, world has its signs.—Observation of the signs of the times, a duty, 1. inculcated by heavenly wisdom, 2. forgotten by sinful blindness.—The Lord will have us form an independent judgment of what is fitting, what is true, and what is right.—How self-interest constrains us to the duty of reconciliation.—A time is coming, in which justice will take its course, and all hopes of mercy be cut off.

Starcke.—*Canstein*: When the Gospel is preached with true earnestness, it is as though a conflagration took place, which every one hastens to extinguish; and thus faith is tried.—*Quesnel*: Jesus always had His whole life before His eyes: His love for the cross puts to shame the weakness and love of ease of Christians, who are so unwilling to suffer.—Three against two: it was so in Abraham's house—Abraham, Sarah, and Isaac, against Hagar and Ishmael.—There is seldom a house in which the wicked are not mixed among the good, or the good among the wicked.—*Brentius*: There is no peace between the kingdom of Christ and the kingdom of Satan, not even in eternity; let no one, then, use vain efforts to bring it about.—*Bibl. Wurt.*: O man, know the day of grace, which may indeed be easily known!—The proving of spiritual things is incumbent even upon the simple.—*Cramer*: It is better to arrange differences by kind behaviour and brotherly conciliation, than by strict justice and legal decisions, 1 Cor. vi. 7.—No payment is possible in hell; therefore, its torments have no end.

Heubner: If all reforms and agitations were unjust and unlawful, Christianity would be unlawful in the highest degree. This depends, however, on whether the reform and agitation arise from selfishness, or come from God.—Even he who has resolved upon duty, feels fear, till the conflict is over.—When a storm is passing over thee, strengthen thyself in the Lord.—The great and the

glorious demand a desperate struggle.—A false judgment concerning Christ is our own fault.—*Ehrenberg*: Fire has power, 1. to separate, 2. to consume, 3. to warm (Sermons, 1834, Nos. 3-5).—*Tholuck*: “Of what fire is Christ here speaking? Is it that which is already kindled in the Evangelical Church?” With reference to the separation between the Lutheran and United Churches (in the 2d vol. of his Sermons, p. 412).—*Schenkel*: The division caused by Christ upon earth: How we have, 1. to desire, 2. to fear, 3. to bear it.—*J. Müller*: The destructive power of Christianity, 1. in the outer, 2. in the inner world (vers. 49-57).

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